TIRUMALA: A STUDY OF PILGRIMAGE TOURISM



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Certificate

This is to certify that the Thesis entitled "TIRUMALA: A STUDY OF PILGRIMAGE TOURISM" is a record of original research work done by Mr. V. THIMMAPPA submitted to Sri Venkateswara University, Tirupati, in partial fulfillment of the requirements for the award of the Degree of Doctor of Philosophy in History under my supervision and this Thesis has not previously formed the basis for the award of any Degree or Diploma, Associateship, Fellowship or any other similar title.

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DECLARATION

I am herewith declare that the Thesis entitled TIRUMALA: A STUDY OF PILGRIMAGE TOURISM has been done by me for the award of the Degree of Doctor of Philosophy in History under the supervision of Prof. D. ANANDA NAIDU, Head, Department of History, Sri Venkateswara University, Tirupati. It is my original work and it has not been submitted previously in part or full to this or any other University for any Degree or Diploma or Fellowship or Associateship or any other similar title.

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PREFACE AND ACKNOWLEDGEMENTS

India is dotted with innumerable religious centres which served as one of the remarkable motivation factor for travellers. The rituals and pilgrimage to such centres flourished all over the country. Religion was a great unifying force in the ancient world. Pilgrimage travel strengthened religious bonds and it gave the opportunity for agrarian society to foster the unity and understanding between peoples from different regions.

Pilgrimage is recognized as widespread religious practice based on the belief that certain places are more powerful than others. Tirumala is one of the rare places in the globe where people gather in great number, from various parts of the world, irrespective of caste, creed and language. The devotion and practice of faith, prevalent in Tirumala cannot simply be translated as mere emotional factor. Besides, the Tirumala temple, there are many sub shrines in and around Tirumala and Tirupati. All of them put together are treated as a single religious institution for the purpose of administration.

Tirumala is a well known religious centre in India. It is also busiest religious centre round the year. Lord Venkateswara is presiding deity in Tirumala. On an average 65,000 devotees visit the shrine everyday, with figure reaching 4.5 lakhs during the Annual Brahmosthavams.

There are not many consistent works regarding the Pilgrimage Tourism of Tirumala. Except few, rest of the works are devoted to study the temple art, architecture, temple rituals etc. Hence, the study of Pilgrimage Tourism of Tirumala was undertaken for research.

The present study is designed to make an attempt at the micro-level to understand and critically examine the various features relating to pilgrimage tourism in Tirumala and Tiruapati. The study also aims to examine the historical evolution of the temple under different dynasties like Pallavas of Kanchipuram (AD 555-897), Cholas of Tanjore (AD 850-1279), Pandyas of Madhura (AD 500-1345) and Vijayanagara kings (AD1336-1672). All these rulers were committed devotees of Sri Venkateswara. After the decline of Vijayanagara Empire, the kings from various

states like the king of Mysore and Gadwal worshiped the lord. Later, the temple passed under the British rule. In AD 1843, the administrative authority of Sri Venkateswara temple along with the temple in the village was given to the head of Hathi Ramji monastery in Tirumala. In 1933, the Madras government appointed a Commission to Tirumala Tirupati Devastanam through a Special Statutory authority to run the administration of the temple. In the year 1951, another Hindu religious and Endowment Act was passed which facilitated the appointment of an Executive Officer and Board of Trustees to run the administration. The Executive Officer of this institution was in charge of the administration.

Now, it is the largest religious place both in terms of the number of visitors as well as the offerings given to the God. For lakhs of pilgrims visiting Tirumala, 24 hours in a day do not seem to be enough to savour the grandeur of Lord **Venkateswara**. More than sixty thousand pilgrims visit Sri Venkateswara Temple every day. TTD has organized efficient systems to ensure the smooth movement and comfortable darshan. TTD provide various facilities for the benefit of the pilgrims.

The mission of TTD is to ensure that the visit of every pilgrim should have a spiritual experience and help each visitor to achieve a devotional fervour. Due attention was paid to provide accommodation, comfortable darshan and transportation. Today, Devasthanams have made their presence felt in every field of human activity. The TTD spreads Sanathan Dharma and spiritual consciousness among people through Dharama Prachara Parishad. The Temple administration also takes care of every aspect of comfort of the pilgrims, free and paid accommodation, provision of hygienic food, orderly darshan through queue complex. Free transportation and free medical aid to the pilgrims at Tirumala. Apart from the amenities like transport, accommodation, Food, Sanitation and Health etc, take care of the physical comforts of the pilgrims. There are various kinds of facilities like Kalyanakatta, Thulabaram and ear boring sangam that are to be arranged to the pilgrims who come to the shrine with variety of vows.

Pilgrims satisfaction is more important criteria to measure the efficiency of the organization. For this a questionnaire was prepared to measure the pilgrim's satisfaction relating to their pilgrimage to Tirumala.

Among the total pilgrims 500 pilgrims are interviewed on random sampling method in addition to obtain information from TTD Officials and Sacred Specialists. The data also collected through informal conversation held with some key informants such as retired TTD Officials. Information regarding the Temple administration in the last several centuries was collected from several sacred texts, administrative records, Epigraphical reports, Annual reports, Budget Reports and other documentary material maintained at the TTD Offices and Monographs.

The secondary data was collected from Textual sources which is useful in tracing the origin and evolution of Temple, understanding the mythological significance and organisation of various sacred and secular performances conducted both inside and outside the Temple.

The entire Thesis work is organized in seven chapters, including introduction and conclusion, under relevant sub headings for clear understanding of the materials under study.

Chapter-I deals with the importance and Scope of the study, Objectives, Hypothesis, Methodology and Review of literature and source material consulted and utilized for this study have been dealt with in detail.

Chapter- II explains the nature of Tourism in India, Origin and meaning of Pilgrimage Tourism and its importance, Pilgrimage Tourism in India in general. Chapter-III explains in detail the information about the Kings and Chieftains, who praised the Lord and the developments that took place under different dynasties as a reference of patronage by successive rulers.

Chapter – IV depicts the Pilgrimage Tourism in Tirumala. An attempt is made to explain the different darshan systems which are being implemented in the temple. A brief over view of the Temple and its structures, Sevas like Daily, Weekly and fortnightly and their importance and Annual Festivals in Tirumala.

Chapter-V highlights the available facilities at Tirumala and Tirupati to cater to the needs of thousands of pilgrims who visit Tirumala from different parts of India and even from abroad. It gives information about the Temples and other Tourist attractions in and around Tirumala and Tirupati.

Chapter- VI examines the various aspects of Pilgrims opinions connecting to their Pilgrimage to Tirumala. For this, a structured questionnaire was prepared at random among 500 pilgrims who were drawn from different states in the country. Based on the collected data, it was analysed and interpreted. Finally, the data helps to examine the needs of the Pilgrims.

Chapter-VII explores various ways to maintain the heavy rush in Tirumala. Besides, this chapter provides some alternatives in the form of suggestions as expressed by the pilgrims to Tirumala Tirupati Devasthanam to do their best to cater to the needs of the Pilgrims.

First and foremost, it is my humble duty to bow before the Almighty Lord Venekateswara who has enabled me to complete the thesis work.

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It is my ardent desire to record my sincere gratitude to **TTD** Authorities for granting me the permission to utilize primary sources like the Records, Administrative

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ABBREVIATIONS

AMPO : Ampro Guest House

ANC : Anjanadri Nagar Cottage

APSRTC : Andhra Pradesh Road Transport Corporation

APTDC : Andhra Pradesh Tourism Development Corporation

ATC : Alwar Tank Cottage

ATGH: Alwar Tank Guest House

BGH : Balaji Guest House

BIRRD : Balaji Institute of Surgery, Research and Rehabilitation For

The Disabled

Doc. : Document

Dt. : Dated

DTV : Domestic Tourist Visitors

FEE : Foreign Exchange Earnings

FTA : Foreign Tourist Arrivals

GGH : Gumble Guest House

GGH : Gokulam Guest House

GNC : Garudadri Nagar Cottage

GS : Gayatri Sadan

HRGS : Hari Sadan Guest House

HVC : Hill View Cottage

HVDC : Hill View Deluxe Cottage

HREB : Hindu Religious Endowments Board

JRC : Junior Red Cross

LG : Lumen Gensium (Latin)

MBC : Mangala Bavi Cottage

MGH : Manimanjari Guest House

MS : Mild Steel

NC : Nandakam

NGC : Narayanagiri Cottage

NGGH: Narayanagiri Guest House

RBGH: Rambagicha Guest House

RC: Roman Catholic

RCC : Reinforced Cement Concrete

SGH: Satyanarayana Guest House

SJ : Society of Jesus

SKGH: Srivari Kuteeram Guest House

SM : Sacramentum Mundi (Latin)

SMC : Sanku Mitta Cottage

SNC : Seshadri Nagar Cottage

SPGGH: Saptha Giri Guest House

SPTGH: Surapuram Thota Guest House

ST : Summa Theological (Latin)

SVGH : Srivari Guest House

SVN : Svitri Nilayam

SWIMS : Sri Venkateswara Institute of Medical Science

TSRGH : T. Subbiramireddy Guest House

TTD : Tirumala Tirupati Devasthanam

VIP : Very Important Person

Vol. : Volume

VSGH : Varaha Swamy Guest House

VV : Venkata Vijayam

VVC : Valley View Cottage

VVGH : Venkata Vijayam Guest House

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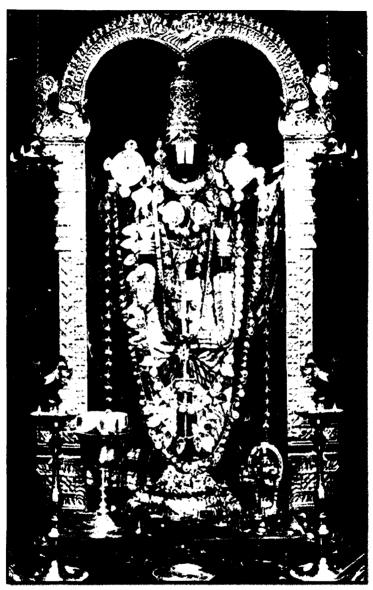
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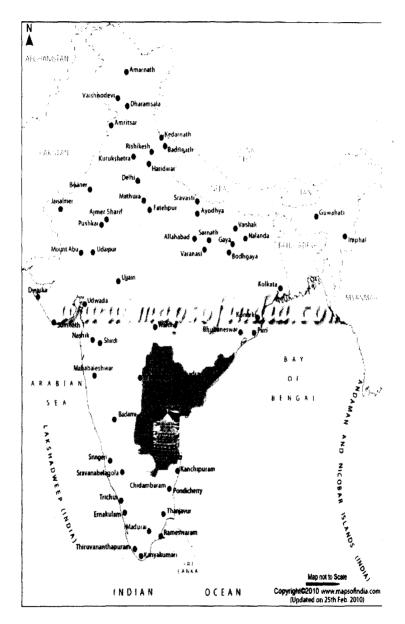
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Lord Sri Venkateswara



Religious Places in India



Chapter - I Introduction

INTRODUCTION

PILGRIMAGE TOURISM

Pilgrimage, one of the religious and cultural phenomena best known to human society, is an important feature of the world's major religions namely Hinduism, Buddhism, Jainism, Christianity, and Islam. A pilgrimage has been defined as "A journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding" (Barber, 1993, p. 1). Today, pilgrimage is defined as a traditional religious or modern secular journey. The phenomenon is currently experiencing resurgence throughout the world, as longstanding shrines still act as magnets to those in search of spiritual fulfilment (Digance, 2003).

India is famous for its temples. So, among the different kinds of tourism in India, pilgrimage tourism is increasing rapidly. India is a centre of spirituality, because India is mother of all major ancient religions like Hinduism, Buddhism and Jainism. The multi - hued country, India is probably the ultimate destination of all kinds of pilgrims following any faith around the world. The great religions like Hinduism, Buddhism, Jainism, Islam, Christianity and Sikhism are the integral part of Indian culture and heritage whose values and faiths are mingled with the air, soil and the sky of India.

India is a country of immense diversity, the communion of several beliefs, universal truth seeker's path and a land of deep spirituality. India being a country of religious beliefs is dotted with innumerable centres of pilgrimage. Tirumala is most popular pilgrimage destination in the world. To this magnificent centre of pilgrimage, people flock throughout the year, from all over the world irrespective of caste, creed, colour and religion, to offer prayers and to obtain gracious blessings for their well being and to offer thanks with grateful hearts for the countless gifts they received through the powerful intercession of the Blessed Lord Venkateswara. Pilgrims in and abroad discover the active presence of God in this holy shrine and in their life as well. They learn to adopt wonderful virtues such as tolerance, peace, harmony, love of God, brotherly love and human concern.

In India, pilgrim travel reached greater heights during the middle ages. Emperor Asoka the great, travelled a great deal with the zeal to propagate the doctrines of Buddha. He travelled to Nepal starting from Pataliputra and then ventured to Lumbini Gardens, the land of Buddha's birth to Kapilavastu, the place where Buddha spent his childhood. From there, he went to Sarnath and to Gaya, where Buddha got enlightenment. Through his travels, Emperor Asoka had special memorials set up at each sacred place and also rest houses where travellers could rest. He also planted the trees on road side to provide shade to the travellers who went on foot.

IMPORTANCE OF THE STUDY

Tirumala is a well known religious centre in India, or possibly in the world. It is also busiest religious centre round the year. Lord Venkateswara is most visited temple in the world. On an average 60,000 devotees everyday, with figure reaching 4.5 lakhs during the Annual Brahmotsavams. It is the holy pilgrimage centre in India.

The present study is designed to make an attempt at the micro-level to understand and critically examine the various features relating to pilgrimage tourism in Tirumala and Tiruapati.

The pilgrimage tourism of Tirumala produces immensely great benefits for the pilgrim tourists as well as for the local people. Annually 2.5 crore pilgrims have darshan of the Lord. During 2009-10, a total of 2.5 crores of pilgrims have had darshan of the lord. So, the TTD authorities are trying their best to provide the basic amenities to the pilgrims. The pilgrimage tourism in Tirumala has emerged as an instrument of income and employment generation. Tourism trends encourage the development of multiple –use infrastructure that benefits the people, including various means of transport, health care facilities, and sports centres, in addition to Hotel and Restaurants that cater to the needs of pilgrims. The economic development of a country is inter-linked with the development of tourism. The Tourism Department of Andhra Pradesh Government shows much interest by allotting a considerable amount of money to enhance the infrastructure facilities in Tirupati for the promotion of pilgrimage tourism.

SCOPE OF THE STUDY

The present study is designed to make an attempt at the micro-level to understand and critically examine the various features connecting to pilgrimage tourism in Tirumala and Tiruapati. The study covers the history of Tirumala Temple, Organization of TTD, amenities that are being provided to the pilgrims by the TTD, the development that takes place to cater to the needs of pilgrims, the importance of the temple in the world. The investments and utilization of TTD funds for the benefit of pilgrims have been reviewed analytically.

AIMS AND OBJECTIVES

- The aim of the study is to trace a systematic and scientific investigation to
 establish the authenticity and the historicity of the Lord of Seven Hills which
 is attracting millions of people from different parts of India and abroad every
 day.
- The study intends to critically examine the available facilities for the promotion of Pilgrimage Tourism of Tirumala and Tirupati.
- To measure the level of satisfaction of respondents with respect to accommodation,
 - Darshan/ seva availability, safety and security in Tirumala and Tirupati
- 4. To capture devotee's perception, preferences and satisfaction with various services and facilities available in Tirupati and Tirumala.
- 5. To highlight the significance of the Pilgrimage Tourism in Tirumala.
- 6. To study the TTD's role in the Promotion of Pilgrimage Tourism in Tirumala.
- To explore the positive and negative impact of the Pilgrimage Tourism on Tirumala's environment.
- To study the benefits of conserving the natural and architectural heritage of Tirumala and Tirupati.

9. To suggest measures for effective organization of Pilgrimage Tourism in Tirumala.

HYPOTHESES

- 1. Tirumala is the Holiest place in the country.
- Thousands of pilgrims visit Tirumala every day because of its religious fervour and natural settings.
- 3. Maintain and sustain the age old tradition of the temple
- 4. The Lord of Seven hills promotes National Integration and Cultural fusion by attracting non-Hindu devotees also.
- 5. The Pilgrimage Tourism of Tirumala generates income and employment to the local people.
- Majority of the Pilgrims are utilizing services and facilities provided by The TTD.
- Most of the Pilgrims are utilizing the facilities provided by the TTD like accommodation in TTD choultries and cottages, free meal through Annadanam Scheme, Medicine through Aswini Hospital and transport through APSRTC.
- 8. The TTD played an important role for preserve and propagate the Ancient Culture associated with the temple.

METHODOLOGY

The Present investigation depends upon both primary and secondary data colleted from the various sources. To proceed with the collection of primary data, a preliminary survey was conducted at Tirumala to have a general idea about pilgrimage tourism in Tirumala. Based on this primary survey interview schedule were constructed. After testing the schedule in the field, some questions are found inadequate. Therefore, several questions were modified, a few questions were added and some questions were deleted in the schedule, thus finalized and found appropriate for obtaining information on various aspects of the study.

The questionnaire contains three parts. Questions in part one are dealing with the general background of the pilgrims, questions in part two are related to the purpose and frequency of visiting and mode of travel and questions in part three are linked with the Accommodation, Darshan and other amenities provided by the TTD.

The questionnaire was siane to 500 pilgrims based on the random sampling method. In addition to obtain information from TTD Officials and Sacred Specialists, the data also collected through informal conversation held with some key informants such as retired TTD Officials, who held important responsible positions in the administration of Tirumala Temple. Information regarding to the Temple administration in the last several centuries was collected from several sacred texts, administrative records, Epigraphical reports Annual reports, Budget reports and other documentary material maintained at the TTD Offices and Monographs.

The secondary data was collected from Textual sources were useful in facing the origin and evolution of Temple, understanding the mythological significance and organisation of various sacred and secular performances conducted both inside and out side the Temple.

The collected data was analysed in a number of closely related operations accordingly to the nature of respondents. These results were presented in the form of statistical tables. In the testing of Hypothesis, several statistical techniques were used.

REVIEW OF LITERATURE

Books on Temple History

- 1. Sadhu Subrahmanya Sastry, a renowned Epigraphist of the TTD. In his monumental work *Tirupati Sri Venkateswara*, Tirupati, 1981, discussed at length about the Historical and Religious importance of the Tirumala Temple and how the rulers made royal beneficiations for the management of the temple at different periods. This helps the Scholar to understand various aspects relating to Temple developments.
- S. Krishna Swami Iyangar's A History of Tirupati, Madras, 1941, is the first
 publication on the history of Tirupati in Two Volumes. It is an excellent work
 which deals in detail the mode of worship, the festivals and rituals being practiced

- and the historical evolution of Tirumala Temple and its administration. This helps the researcher to understand different Sevas and Festivals in Tirumala Temple.
- 3. N. Rameshan's, *The Tirumala Temple*, Tirupati, 1981, (Monograph) is another elaborative study of the Temple History, Mythology, Architecture and Literature of Ancient, Medieval and Modern periods. a very comprehensive study of Tirumala temple, shedding light on its geography, its history, its iconography its epigraphs, its festivals and rituals besides temple arts and literature down to modern days. This b volume of about 608 pages with 93 plates in art paper is perhaps the only comprehensive study on Tirumala temple written with a historical perspective. His elaborative account still offers the further studies on the Tirumala Temple.
- 4. P. Sitapati's, Sri Venkateswara the Lord of Seven Hills, Bombay, 1968, is a great piece of work that examined the history of Temples and deities at Tirumala and discussed the various festivals and customs were being practiced in the Temples. He also gave a brief account on how the Temple of Tirumala had been managed by various rulers at different times. It is a very popular book as it suits a historian, a tourist and a devotee at the same time. The style of writing is too easy to comprehend. This work helps the researcher to understand the historical background of Tirumala Temple.
- 5. T.K.T Viraragavacharya, in his History of Tirupati: The Tiruvengadam Temple, Trupati, 1997, made a notable contribution providing authentic account of the Temple. This book was published in Three Volumes. The Study had covered the Geography and Topography of Tirumala Temple and various shrines situated at Tirupati and Tirumala. Descriptions of its festivals, the treatment of Tirumala temple in literature and music. It also explains the Temple administration under different dynasties, and traces the changes that have occurred in the form of worship with the development of metaphysical and Philosophical ideas of Upanishads as expanded by Sri Ramanuja. It helps the present scholars to understand various activities in the temple.
- 6. C. Anna Rao, who served as Executive officer and Chairman TTD Board of Trustees has published an important work relating to the administration of Tirumala temple entitled Administration of Temple, Tirupati, 1977. It discussed briefly on how the religious institutions were being managed and how the funds

- were put to use for social progress. It was more in the nature of memoirs of his visits to various temples in different parts of the country.
- 7. K.V. Raman' an internationally well known archaeologist and art historian in his book Sculpture art of Tirumala Tirupati Temple, Tirupati, 1993, explained the sculpture and iconographic wealth of Tirumala, Tirupati, Tiruchanoor temples. The temple and the deity are two inseparable entities like the body and the soul. The holy temple is not only sacred place of worship but also great centres of fairs and festivals, art and architecture, music and dance. He concluded that the Tirumala and Tirupati Temples can be considered as one of the chief centres of the school of art and sculpture along with Hampi, Kanchi, Chandragiri and other places in South India.
- 8. T. Varadachary in his book *The Panorama of Seven Hills*, Tirupati, 1999, reviewed certain important aspects of the temple of Lord Venkateswara and its sacred environment. The author has covered historical facts about the Galigopuram, Varaha and Narasimha shrines, Kalyana Mandapam, Ananda Nilaya Vimanam, Swami Pushkarini, Ranganatha Mandapam and other important constructions in Tirumala Temple. The author has listed thirty Apacharas which one shall not commit in a place of worship.
- 9. V.K. Bhaskar Rao's Organizational and Financial Management of Religious Institutions, New Delhi, 1992, furnishes a wealth of information about the income and expenditure of TTD funds. The scholar explains different fields, analyze the structure, pattern and magnitude of major items of income, expenditure of Devasthanam investments and utilizations of TTD funds.
- 10. S. Subbaramaiah's Finance of an Indian Temple: A Case study of the TTD, Jalandar, 1968, assessed the study of an Indian Temple with reference to Tirumala temple. He analyzed the revenue and expenditure pattern of the Tirumala Tirupati Devasthanams.
- 11. P.S. Raja Gopal Raju's Pilgrimage of Tirumala Tirupati, TTD, Tirupati, 1979, provides information about the pilgrimage of Tirumala Tirupati. This is an explanatory and illustrative guide to the devotees on pilgrimage to Tirumala. This publication is thus intended to enlighten and enrich his knowledge about rituals, Sevas, Utsavams, and Festivals in the temple.

- 12. V.V. Subramanya Kumar's Sacred Shrines of Tirupati, Tirupati, 1989, gives vivid description of Tirumala Temple and illustrations in and around Tirupati such as Sri Venkateswara Temple, Tirumala, Govindaraja Swamy Temple, Sri Kodanda Ramaswamy Temple, Kapileswara Swamy Temples in Tirupati, Padmavathi Ammavari Temple in Tiruchanoor and Kalyana Venkateswara Swamy Temple at Srinivasa Mangapuram.
- 13. A. Surya Kumari, in her book *The Temples in Andhra Desa*, Delhi, 1967, has focused on the historical and architectural beauty of temples in Andhra.
- 14. V. Kameswara Rao's Selected Vijayanagara Temples of Ravalaseema, Hyderabad, 1976, has devoted to explain, mainly on how the Vijayanagara rulers have made various beneficiations for the construction and development of temples in the Rayalaseema region of Andhra Pradesh. The scholar has paid great attention to the Tirumala Temple.
- 15. T. Subramanyam Naidu's Growth and development of Tirumala-Tirupati as a dimension of Indian civilization, New Delhi, 1990, provides a vivid account on the temple related culture and civilization in India.
- 16. M. Rama Rao's Temples of Tirumala, Tirupati, and Tiruchanur, Tirupati, 1982, outlines the Temples of Tirumala, Tirupati, Tiruchanoor and this study appears to be more in the form of a guide book.
- 17. T.R Ramachandran "Sri Balaji: the Glory of Lord Venkatesvara of Seven Hills", Tattvãloka, 2006, deals about the greatness of the Lord.
- 18. G. Venkatachalapati Rao's Sri Venkatachala, its Glory, Tirupati, 1983, also deals with the greatness of the Tirumala temple.

Books on Pilgrimage Tourism

There are few studies in India which made an attempt to examine the Pilgrimage Tourism in India.

1. Samarendra Narayn Arya's, History of Pilgrimage in Ancient India, New Delhi, 2004 is an important work. The book outlines the origin and development of the practice of pilgrimage in India between AD 300 and 1200 and draws extensively on epigraphic and literary data particularly the Puranic

- corpus to delineate the growing popularity of the ritual practices in a chronological order.
- 2. R.N. Pillai, in his book Tour and Pilgrimage in India, New Delhi, 1985, examined the foreign exchange earnings from tourism. Countries like Spain depend to a very considerable extent on foreign exchange earnings from tourism for their annual budget. In India the importance of tourism is realized rather late. He stressed the importance of tour and Pilgrimage in earning foreign exchange in India.
- 3. An edited Volume by William H. Swatos & Luigi Tomasi, entitled "From Medieval Pilgrimage to Religious Tourism", 2002, provides a framework for understanding the transition from the essential purposes of the medieval pilgrimage to the rise of the varied spiritualities of contemporary religious tourism. The book covers over 1,500 years of religious travel, these essays explore the forms of expression and experience which helps the scholar to engage reflectively to better understand the idea of pilgrimage and religious tourism is an important aspect of religious affirmation.
- **4. Simon Coleman & John Elsner**, **Pilgrimage:** *Past and Present in The World Religions*, Harvard, 1995. From the Great Panathenaea of ancient Greece to the *hajj* of today, people of all religions and cultures have made sacred journeys to confirm their faith and their part in a larger identity. This book is a fascinating guide through the vast and varied cultural territory such pilgrimages have covered across the ages. The first book to look at the phenomenon and experience of pilgrimage through the multiple lenses of history, religion, sociology, anthropology and art history. This sumptuously illustrated volume explores the full richness and range of sacred travel as it maps the cultural imagination. The authors consider pilgrimage as a physical journey through time and space, but also as a metaphorical passage resonant with meaning on many levels.
- 5. Ellen Badone & Sharon R. Roseman, Intersecting Journeys: the Anthropology of Pilgrimage and Tourism, Illinois, 2004. The appeal of sacred sites remains undiminished at the start of the twenty-first century, as unprecedented numbers of visitors travel to Rome, Jerusalem, Santiago de Compostela, and even Star Trek conventions. Ethnographic analysis of the

conflicts over resources and meanings associated with such sites, as well as the sense of community they inspire, provides compelling evidence reemphasizing the links between pilgrimage and tourism. As the papers in this collection demonstrate, studies of these forms of journeying are at the forefront of post-modern debates about movement and centres, global flows, social identities, and the negotiation of meanings.

- 6. Simon Coleman & John Elsner, Pilgrim voices: Narrative and Authorship in Christian Pilgrimage, Berghahn, 2003. Research on pilgrimage has traditionally fallen across a series of academic disciplines, ranging from anthropology and geography to history and theology. To date, relatively little work has been devoted to the issue of pilgrimage as writing and specifically as a form of travel-writing. Issues addressed include the tensions between oral and written accounts of pilgrimage, the relation of pilgrimage accounts to secular forms of writing, and finally, pilgrimage as a form of narrative.
- 7. Simon Coleman & John Eade, Reframing Pilgrimage: Cultures in Motion, London, 2004. Reframing Pilgrimage argues that sacred travel is just one of the 21st century's many forms of cultural mobility. The contributors consider the meaning of pilgrimage in Christian, Mormon, Hindu, Islamic and Sufi traditions as well as in secular contexts, and they create a new theory of pilgrimage as a form of voluntary displacement. This voluntary displacement helps to constitute cultural meaning in a world constantly route. Pilgrimage, which works both on global economic and individual levels, is recognized as a highly creative and politically charged force intimately bound up in economic and cultural systems.
- 8. E. Alan Morinis, Sacred journeys: The Anthropology of Pilgrimage, Greenwood, 1992. This interdisciplinary collection is a new landmark in the study of the world's pilgrimage traditions. Experts from many disciplines approach the subject from a variety of perspectives that are designed to lead to the understanding of pilgrimage in general. Specific case studies represent most of the major religious traditions of the world. Anthropologists, historians, sociologists, social psychologists, and students of religion will find that these theoretical and case studies suggest new areas for further research.

- 9. Jennifer Westwood, On Pilgrimage: Sacred Journeys Around the World, Hidden Spring, 2003. "On Pilgrimage" outlines readers through the 12 stages that are common to sacred journeys, describing both the spiritual and physical process. It features over 60 pilgrimage destinations worldwide and emphasizes both the personal quest and the multicultural and multi faith dimension of sacred travel.
- 10. Alexandra Mack, Spiritual Journey Imperial City, Pilgrimage to the Temples of Vijayanagara, New Delhi, 2002. It is an anthropological examination of pilgrimage, this study explain why people go to pilgrimage, or for that matter, what spiritual transformations may occur as a result of the journey. The focus here is instead on understanding the social interaction that takes place at a pilgrimage site, and how they are tempered by spatial, economic and political considerations.

In the light of the above review of literature, it is evident that there are not many consistent works regarding the Pilgrimage Tourism of Tirumala. Except few, rest of the works are devoted to study the temple art, architecture, temple rituals etc. Hence, the study of Pilgrimage Tourism of Tirumala was undertaken for research.

Chapter - II

Pilgrimage Tourism

PILGRIMAGE TOURISM

INTRODUCTION

In modern times tourism plays an important role in the economic development of country and providing employment and eradication of poverty. Nearly 10.7% of the total workforce in the world is observed by the tourism industry. It has currently provided employment to 212 million persons generating an income of 655 billion US dollars. The size of the tourism industry is more than 7 trillion dollars now.

India is one of the fast growing tourism destinations in the World. International arrivals touched 5 million per year for the first time during 2009-10. The campaign "Incredible India" which showcases the best that India has to offer to the tourists has now attracting worldwide attention. The proactive policies of the Government of India are responsible for ensuring that tourism enjoys an important priority among all the States.

Andhra Pradesh is the leading State in the country in attracting maximum number of domestic tourists. In 2009, 157 million domestic tourists visited Andhra Pradesh. This marks an increase of 14% over 2008. The next four states after Andhra Pradesh along with 2009 domestic Visitors figures are Uttar Pradesh (134 million), Tamilnadu (115 million), Karnataka (32.8 million) and Rajasthan (25.9 million). These five states accounted for about 72% of the total domestic tourist visits in 2009. The top five states for international visitors are New Delhi, Maharashtra, Tamilnadu, Uttar Pradesh and Rajasthan. Andhra Pradesh for the first time in 2009 figures in the top 10 states at number 7 in terms of international arrivals.

NATURE AND SCOPE OF TOURISM

In 1937, the League of Nations defined "Tourist" as one who travels for a period of at least 24 hours in a Country other than that in which he usually resides. This definition was to cover tourists who were classified as temporary visitors staying at least for 24 hours, whose purpose could be categorized as leisure¹ the visit of the tourist may be for religious, recreation, health, sport, holiday or study purpose.

S. Geetha Kannammal, & Anantha Vijayakumari, (ed,s) An Introduction to Tourism in Tamilnadu, University of Mdras, Chennai, 2007, p. 1

Modern Tourism is a direct product of the Economic, Social, and Cultural progress, promoted by technological and scientific advances, higher income, larger leisure time and demographic expansion. The spread of education, which has created cultural awareness and urbanization had greatly helped to create a psychological prosperity to mobility and an urgent need for recreation and relaxation.

Considering the paramount role of tourism in strengthening national economics and stimulating international good will and understanding, the United Nations Conference on International Travel and Tourism (Rome 1963) declared tourism as the most desirable basic human activity deserving praise and encouragement of all people².

TOURISM IN INDIA

It is boom time for India's Tourism and hospitality sector which offers almost all types of tourism at one destination. The Indian subcontinent is bounded by the majestic Himalayan ranges in the north and edged by a spectacular coastline surrounded by three seas namely Arabian Sea in the West, Bay of Bengal in the East and Indian Ocean in the South. India is a vivid kaleidoscope of landscapes, magnificent historical sites and royal cities, golden beaches, misty mountain retreats, colourful people, rich cultures and festivals. The world's leading travel and Tourism Journal, "Conde Nast Traveller", ranked India amongst top 4 preferred holiday destinations in the world. There are several factors responsible for the growth of Indian tourism at global level.³ There is healthy competition among all the states to attract the tourists from all over the world for speedy economic growth and employment generation. Not only the Ministry of Tourism and Culture has launched a campaign called 'Incredible India!' in order to encourage different types of tourism in India.

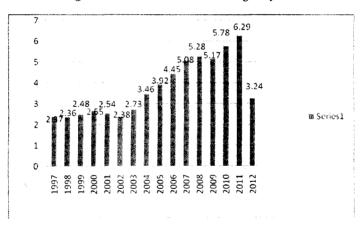
^{2.} Ibid, p. 2

K.Singh Percy, Fifty years of Indian Tourism, Kaniska Publishers & Distributors, New Delhi, 1998, p.128

2.1 Foreign Tourist Arrivals in India during the years 1997-2012⁴

Year	Foreign Tourist Arrivals in India (in millions)	Percentage Change Over Previous Year
1997	2.37	3.8
1998	2.36	-0.7
1999	2.48	5.2
2000	2.65	6.7
2001	2.54	-4.2
2002	2.38	-6.0
2003	2.73	14.3
2004	3.46	26.8
2005	3.92	13.3
2006	4.45	13.5
2007	5.08	14.3
2008	5.28	4.0
2009	5.17	-2.2
2010	5.78	11.8
2011	6.29	8.9
2012	3.24	7.4

1. Foreign Tourist Arrivals in India during the years 1997-2012



^{4.} Annual Report 2011-12, Ministry of Tourism, Govt. of India, New Delhi, 2012, p. 12

FOREIGN TOURIST ARRIVALS

Foreign Tourist Arrivals (FTAs) in India during the Month of July 2012 stood at 5.25 lakh as compared to 5.14 lakh in July 2011 and 4.67 lakh in July 2010. This translated into FTAs growth of 2.1 per cent in July 2012 over July 2011 as compared to a growth of 10.1 per cent registered in July 2011 over July 2010. FTAs during the period January-July 2012 were 37.62 lakh with a growth of 6.6 per cent, as compared to the FTAs of 35.29 lakh with a growth of 10.7 per cent during January-July 2011 over the corresponding period of 2010. The Foreign Tourist Arrivals (FTAs) in India during 2010 were 5.58 million as compared to the FTAs of 5.17 million during 2009, showing a growth of 8.1%.

2.2 Foreign Exchange Earnings (FEE) In (in \$US Million) From Tourism in India, 1997-2012⁷

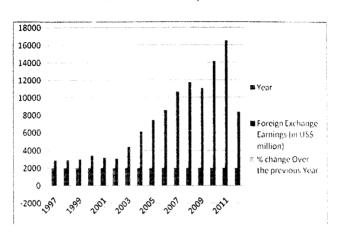
Year	Foreign Exchange Earnings (in US\$ million)	% change Over the previous Year
1997	2889	2.0
1998	2948	2.0
1999	3009	2.1
2000	3460	15.0
2001	3198	-7.6
2002	3103	-3.0
2003	4463	43.8
2004	6170	38.2
2005	7493	21.4
2006	8634	15.2
2007	10729	24.3
2008	11832	10.3
2009	11136	-5.9
2010	14193	27.5
2011	16564	16.7
2012	8455	8.2

^{5.} Indian Tourism Statistics at a Glance, Ministry of Tourism, India, 2011, p. 12

^{6.} Ibid, p. 13

^{7.} Annual Report 2011-12, n.4, p. 16

2. Foreign Exchange Earnings (FEE) In (in \$US Million) From Tourism in India, 1997-2012



FOREIGN EXCHANGE EARNINGS FROM TOURISM

Tourism is an important sector of Indian economy and contributes substantially in the country's foreign exchange earnings (FEE). Foreign Exchange Earnings in the month of July 2012 stood at 8389 crore rupees as compared to 7116 crore rupees in July 2011 and 5444 crore rupees in July 2010. The FEE recorded a 17.9 per cent growth in July 2012 over July 2011. The FEE from tourism in terms rupee during January-July 2012 stood at 52149 crore rupees with a growth of 23.3 per cent, as compared to the FEE of 42279 crore rupees during January-July 2011.

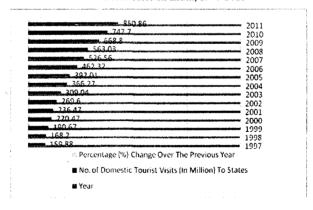
DOMESTIC TOURISM IN INDIA

According to the Ministry of Tourism, Government of India data, the number of domestic tourist visits (DTVs) to the states and union territories during 2011 was 851 million, registering a strong growth of 13.8 per cent over the previous year. The industry witnessed this positive growth, despite the economic slowdown. There were 748 million DTVs in 2010 and 669 million in 2009. Uttar Pradesh has occupied the first rank in terms of DTVs in 2011, whereas Andhra Pradesh, which was at first place in 2010, has moved down to the second rank.

2.3. Number of Domestic Tourist Visits to all States/Union Territories in India, 1997-2011⁸

Year	No. of Domestic Tourist Visits (In Million) To States	Percentage (%) Change Over The Previous Year
1997	159.88	14.1
1998	168.20	5.2
1999	190.67	13.4
2000	220.47	15.4
2001	236.47	7.4
2002	269.60	14.0
2003	309.04	14.6
2004	366.27	18.5
2005	392.01	7.0
2006	462.32	17.9
2007	526.56	13.9
2008	563.03	6.9
2009	668.80	18.8
2010	747.70	11.8
2011	850.86	13.8

2. Number of Domestic Tourist Visits (in Millions) to all States/Union Territories In India, 1997-2011



^{8.} Indian Tourism Statistics at a Glance, Ministry of Tourism, India, 2011, p.18

The top-ten states in terms of the number of DTVs during 2011 were Uttar Pradesh, Andhra Pradesh, Tamil Nadu, Karnataka, Maharashtra, Madhya Pradesh, Rajasthan, Uttarakhand, West Bengal and Gujarat. The contribution of these ten states was about 85.3 per cent to the total number of domestic tourist visits during 2011. While Uttar Pradesh witnessed around 18.3 per cent share of the domestic tourists, Andhra Pradesh recorded 18 per cent growth, followed by Tamil Nadu 16.2 per cent, Karnataka 9.9 per cent and Maharashtra 6.5 per cent.

TYPES OF TOURISM IN INDIA

All types of tourism are projecting India as the ultimate tourist spot. The reason why India has been doing well in all types of tourism is that India is a multilingual, multicultural and multireligious with tremendous geographical diversity, hospitality, uniqueness and charm. The different types of tourism in India are as follows:

ARCHAEOLOGICAL TOURISM

There are a number of places of archaeological importance which can be broadly classified as Stone Age, Indus Valley, Neolithic-Chalcolithic, Megalithic-Early Historic and Late Historic periods. Famous archaeological sites of the Stone Age are abound in Peninsular India, more prominently at Pallavaram in Tamilnadu, Hunsagi in Karnataka, Kuliana in Orissa, Didwana in Rajasthan, and Bhimbetka in Madhya Pradesh. The sites of Neolithic-Chalcolithic Age are Inamgaon, Walki, Navdatoli, Ahar, Balathal, Gilund, Budhihal, Sangankalur, Maski, Brahmagiri, Utnur, Golbai, Pandu-Rajar-Dhibi, Chirand and Burzoham etc. Famous sites of Indus Valley Civilisation are Indus and Ghaggar river valleys, Kutch and Saurashtra, Dholavira, Kalibangan, Lothal, Surkotda and Rakhigari. Famous sites of Megalithic Phase are Brahmagiri, Maski and Rajan Kalur, Bhagimari, Gadabas etc. Excavations at Kosambi, Saranath, Hastinapura, Vaishali, Rajgir and Bodh Gaya, Chandraketugarh, Sisupalgarh etc. have revealed fortified cities dating back to this period. Famous sites of Buddhist Phase are Sanchi, Saranath, Ajanta, Kaneheri, Amravati, Sanati and Lalitgiri. Sites of Jainism Phase are Khandagiri-Udayagiri, Mathura. Some Islamic

^{9.} Singh, n.3, p.74

Archaeological sites are Delhi, Agra, Lucknow, Hyderabad, northern Karnataka, Aurangabad and Bhopal.

HERITAGE TOURISM

Heritage tourism of India has always been famous for its rich heritage and ancient cultural diversity with glorious past which attracts millions of tourists each year. India's rich heritage is amply reflected in the various temples, palaces, monuments, and forts that can be found everywhere in the country. The most popular heritage tourist destinations in India are: Taj Mahal in Agra, Mandawa castle in Rajasthan, Mahabalipuram in Tamilnadu, Madurai in Tamilnadu and Lucknow in Uttar Pradesh. The most famous heritage sites in Delhi are the Red Fort, Jama Masjid, Humayun's Tomb and Tughlaqabad Fort.

WILDLIFE TOURISM

India has a rich forest cover which has some beautiful and exotic species of wildlife – some of which that are even endangered and very rare¹¹. Some of the famous cultural tourism of India wildlife tourist attractions are Bandhavgarh National Park, Corbett National Park, Pench National Park, Ranthambore National Park, Kanha National Park, Bandipur Wildlife Park, Gir Wildlife Park, Dudhwa Wildlife Park, Sariska Wildlife Sanctuary, Keoladeo Ghana National Park, Panna Wildlife Park, Sunderbans Wildlife Park, Bharatpur Bird Sanctuary etc.

COASTAL AND BEACH TOURISM

Beaches in India provide the most perfect destination of sun, sand, sea and surf that is too hard to resist for any beach lover and water sport adventurer. Almost in every parts of this subcontinent, one can enjoy the beach holidays. Some of the famous beaches of India are Anjuna Beach, Bogmalo Beach, Benaulim Beach, Calangute Beach, Chapora Beach, Colva Beach, Cavelossim Beach, Candolim Beach, Dona Paula Beach, Majorda Beach, Palolem Beach, Vagator Beach, Varca Beach,

S.K. Gupta, Tourism and Heritage Resources, Himalaya Publications, New Delhi, 2002, p. 64.

^{11.} Ibid, p.48

Velsao Beach all in Goa, Mahabalipuram Beach in Tamilnadu, Ganapatipule Beach in Maharashtra, Kovalam Beach in Kerala, Ahmedpur Mandvi Beach, Porbandar Beach in Gujarat, Puri Beach and Gopalpur-on-Sea Beach in Orissa, Digha Beach in West Bengal, Andaman and Nicobar Beaches, Daman and Diu Beaches and Lakshadweep Beaches.

CULTURAL TOURISM

India is known for its rich cultural heritage and an element of mysticism, which is why tourists come to India to experience it for themselves. One can see the influence of various cultures in dance, music, festivities, architecture, traditional customs, food, and languages. This richness in culture goes a long way in projecting India as the ultimate cultural tourism destination. The most popular cultural tourism of India are Rajasthan culture, Punjab culture, Uttaranchal culture, Uttar Pradesh culture, Himachal Pradesh culture, Jammu and Kashmir culture, Haryana culture, Kerala culture, Tamilnadu culture, Karnataka culture, Andhra Pradesh culture, and each state have its own culture. The various fairs and festivals are the Pushkar fair, Taj Mahotsav and Suraj Kund mela that tourists can visit in India.

ADVENTURE TOURISM

As a kind of tourism, Adventure Tourism in India is endless because the country has a rich diversity in terms of climate and topography. The various kinds of adventure tourism in India are: Rock climbing, Skiing, Camel safari, Para gliding, Mountaineering, Rafting in white water and Trekking. The various places in India where tourists can go for adventure tourism are Badami, Kanheri Caves, Manori Rocks, Kabbal for rock climbing. The places for skiing are Manali, Shimla, Nainital and Mussoorie. The places for whitewater rafting in India are Ganga, Alaknanda and Bhagirathi rivers.

AYURVEDA AND MEDITATION TOURISM

Ayurveda and Meditation originated in India some 6000 years ago is the natural way of cure for body, mind and soul. Today, Ayurveda and Meditation has become the first preference of every person all over the world for not only for its

curing capacity but also for it does not have any side effects, if taken under proper guidance. Tourists can visit both North India as well as South India for Meditation and Ayurvedic treatment. North India's prestigious institutes of Ayurveda and Meditation are set amidst the natural surroundings, giving its visitors enough space to breath in the natural atmosphere. Kerala in South India has innumerable place for Ayurveda and Meditation treatment centres.

ECO-TOURISM

Among the types of tourism in India, eco-tourism entails the sustainable preservation of a naturally endowed area or region while making sure not to damage the ecological balance. Places such as Kerala, Lakshadweep Islands, the Himalayan Region, north-east India, and Andaman and Nicobar Islands are some destinations in India where tourists can participate in eco-tourism-related activities. The major national parks in India for eco-tourism are Corbett National Park in Uttar Pradesh, Bandhavgarh National Park and Kanha National Park in Madhya Pradesh, Gir National Park and Sanctuary in Gujarat and Ranthambore National Park in Rajasthan.

MEDICAL TOURISM

India boasts of itself as one of the most virtualized and preferred countries when it comes to medical tourism. Visitors from all over the world are traversing their way into India for the treatment of various ailments and exploring the vintage of its historical avenues and tourist places of architectural excellence. It exceeds than many other nations in the world in terms of highly trained doctors, superior medical facilities and equipments and above all cost-effective treatments. According to the estimates of one study, India can generate \$2.3 billion through Medical Tourism by 2012 but can be more if we look at the potentialities and genre it is offering in any of its medical sector.

Many hospitals in India are equipped with the latest technologies for wide range of ailments like joint replacements, cosmetic treatments, orthopedic surgery, dental care and lot more. According to the Indian Government estimates, cost of medical facilities is 30 per cent less in contrast to the developed nations making it an attractive destination for the patients from across the globe.

^{12 .} Kannammal, n. 1, p. 25

Since the conceptualization of the medical tourism in India, it has become the most favoured destination for the patients who want to get specialized treatments like heart surgery, knee transplant, dental care, cosmetic surgery, and ENT treatment among others.

Few years ago around 150,000 foreigners visited India only for their medical treatment and this number has been increasing each year by 15 per cent. However, the trend is that several visitors are visiting India more for Ayurveda, Yoga, Naturopathy and Dental treatments including allopathic surgery.

SPIRITUAL TOURISM

Since time immemorial, India has been known for its spirituality, religious tolerance and its secular character. India is called the "Yogabhoomi" and the gateway to the heavens. Innumerable saints and seers, in their quest for knowledge, have contributed largely to the development of various religious monuments viz. Temples, Mosques, Monasteries etc. built lavishly across the length and breadth of the country. For this very reason, India is also known as the country of temple. The architectural exuberance is expressed in its places of worship, which form an integral part of its cultural diversity. It has been a tradition in India to commemorate all the deities, gods and goddesses by building shrines, which is evident in the various temples. In the olden times, kings of various dynasties used to worship a particular deity, and thus it was a common practice to build huge temples, which are in themselves, architectural marvels. India is famous for its places of worship. The cosmopolitan flavour of its religions is well reflected in its multitude of holy shrines. Apart from the pilgrim centres that India is known for, a large number of places of worship are known among devotees for eternal powers and wish fulfilment.

PILGRIMAGE TOURISM

India is famous for its temples and that is the reason that among the different kinds of tourism in India, pilgrimage tourism is increasing most rapidly. India is centre of spirituality because India is mother of all major Ancient religions like Hinduism Buddhism and Jainism. The multi hued country, India is probably the ultimate destination of all kinds of pilgrims following any faith around the world. The great religions like Hinduism, Buddhism, Jainism, Christianity Islam, and Sikhism are

the integral part of Indian culture and heritage whose values and faiths are mingled with the air, soil and the sky of India. The religious blissful serenity of the Indian atmosphere where Lord Buddha, Mahavir Jain, and Guru Nanak once walked turning the Indian soil pious and blessed at the different circle of time wheel. There are numerous destinations in India which are considered sacred by people following different faith because of their religious importance. 13 A visit to the Kedarnath or Badrinath will take you to the Himalayas which is believed to be the abode of 330 million gods and goddesses and you can feel the immense divinity in the air itself. It is widely believed that after breathing in the holy atmosphere of Varanasi or Haridwar or taking a dip in the sacred Pushkar Lake or river Ganges washes away the sins and helps a person to attain nirvana (salvation). The divine Buddha pilgrimages namely, Bodhgaya and Sarnath are the destinations of thousands of Buddhist pilgrims every year coming from each and every corner of globe. A pilgrimage tour in the divine land of India will surely bring all the faces of Indian devotions and the pilgrims may be moved by seeing the different faiths and beliefs of the Indians, who may have any name or identity. An individual spirituality and devotion is sure to attain a new height after a pilgrimage tour in.

CONCEPT OF PILGRIMAGE TOURISM

All religions have their Holy places and places of worship. Such places are called by different names like *Devalaya* (House of God) Temple, Church, Masjid and Gurudwara which mean a building for religious prayers and house for communal worship. ¹⁴ Since time immemorial people had to walk long distances with the help of animals or carts for pilgrimage. The pilgrimage (*Tirth Yatra*) was therefore a journey undertaken for betterment of the spiritual knowledge and peace. Pilgrimage to religious places in India is considered to be an integral part of her culture and tradition. In traditional societies like India, the pilgrimage journeys performed to proportionate God and attained His grace and to learn moral values and to get respect in the individual community. Because sacred rituals and texts sanctified at certain places are associated with divine revelation. This is true in all religions. With this long

L. Mishra, Religious Tourism in India, Mohit Publications, New Delhi, 2000, p. 63.

^{14.} Ibid, p.53

and religiously embedded tradition, the flow of people started to places of religions importance in India. It has increased in the last couple of decades.

THE ORIGIN AND MEANING OF PILGRIMAGE

'Pilgrim' and 'Pilgrimage' are words that have carried a wide range of meanings over the centuries. The English term 'Pilgrim' comes from the Latin word 'peregrinus' which means a foreigner, a stranger, someone on a journey or a temporary resident. 15 It can describe a traveller making a brief journey to a particular place or someone settling for a short or a long period in a foreign land.

According to the **Mahabharata** pilgrimage places are auspicious for Hindus because of the extraordinary power of their earth, the efficacy of their water and because they were frequented by the sages¹⁶. In terms of Jungian psychology, pilgrimage is a march from the inner to the outer in search of understanding the universal expositions of interconnectedness between the physical realm of human consciousness and the divine realm of super consciousness.

Through the centuries, devotees have followed the sacred journeys (pilgrimages) to revive themselves and their spirits. The pilgrims visit the religious centre and find what is timeless and eternal. By walking barefoot pilgrims touch the earth, and together with a special reverence for the Earth, they experientially perceive the essence of aliveness in their world that come from the earth and ultimately returns back to it. Hindu pilgrimage can also be a kind of penance or a process of cleaning the soul that is undertaken voluntarily with firm determination¹⁷.

PILGRIMAGE IN HISTORY

Pilgrimage tourism in its historical perspective is **Tirtha yatras** in search of fact besides, history is also full of references of traders and merchants roaming from place to place in connection with their trading activities. Traditionally, a Hindu was

R. Ekstrom, The New Concise Catholic Dictionary, St. Pauls, Mumbai, 2000, p.220.

M. Bharadwaj, Hindu Places of Pilgrimage in India, University of California, 1973, p. 77

^{17.} P.B. Singh, Towards the Pilgrimage Archetype, The Pancakrosi Yatra of Banaras, Indica Books, Varanasi, 2002, pp. 15-17

supposed to perform yatra to four dhams situated in four corners of India - in the North, Badrinath (on the hills), in the East, Puri (on the sea coast), in the West, Dwaraka (on the sea shore), and in the South, Rameshwaram (again on the sea coast). Tirtha yatras were mainly spread along the river bluffs and confluences. The holy rivers, Ganges and Yamuna, have long been venerated and large number of hymns was composed by the Aryans in praise of Ganga. Earlier, pilgrimage was associated with 'purity of thought' and undertaken for expiation of sins or for salvation. The concept of the pilgrimage was "the harder the journey the better the reward. Thus, the pilgrims needed minimum infrastructural facilities. In sharp contrast to this traditional picture, modern day pilgrimage is 'pleasure oriented' and demands vast infrastructure in the tertiary sector.

IMPORTANCE OF THE PILGRIMAGE TOURISM

India is known for innumerable religious centres which served as one of the remarkable motivation factor for travellers. Imperial Gazetteer of India, 1908-09 (Provincial Series) provides the exact location and information about a number of well known sacred places of India. The Thirthas of Kalyani published by the Geeta press, Gorakpur describes more than 1800 sacred places in India. The rituals and pilgrimage to such centres flourished all over the country. Religion was a great unifying force in the ancient times. Pilgrimage travel strengthened religious bonds and it gave the opportunity for agrarian society to foster the unity and understanding between peoples from different regions. In India pilgrimage tourism reached peak during the Middle Ages. The great emperor, Asoka, travelled a great deal with the zeal to propagate the doctrines of Buddhism. He visited Pataliputhra and then ventured to Lumbini, the land of Buddha's birth place to Kapila-vastu, the place, where Buddha spent his childhood. From then he went to Sarnath and Gaya, where Buddha got enlightenment. Through his travels, Emperor Asoka had special memorials set up at each sacred place and also rest houses. At these rest houses travellers could take rest. He also planted the trees of road side provide shade to the travellers who went on foot.18

Prem Nath Dhar, International Tourism, Kanishka Publishers, New Delhi, 2000, p. 4

King Harsha was another great emperor who was greatly influenced by the Buddhist scriptures. He built Institutions and Dharma Shalas (Charity houses) for the travellers. Rest houses were built in towns and villages. Numerous monasteries and temples were also built for the pilgrims. The powerful influence of Hinduism, Jainism, Buddhism, Christianity and Islam in Asia had a tremendous influence on languages, literature, Architecture, Philosophy and forms of Government. Religion thus played and continues to play a crucial role in travel and tourism.

INTER RELATIONSHIP BETWEEN PILGRIMAGE AND TOURISM

Tourism and pilgrimage are closely related. Its impact on the overall development of tourism industry is more in modern times.

The close relationship between pilgrimage and tourism fetches a large number of 'local tourists' mainly to pilgrim centres. Pilgrimage tourism helps greatly in travel promotion. It is evident that ever increasing demand for better travel facilities at pilgrim centres to cater to the large number of pilgrim tourists has pressurised the state governments and tourism departments to come up with concrete plans. Since this kind of tourism involves large profits it has attracted a number of private touroperators to involve with it. For example, visit to Vaishno Devi. The journey in the past to this shrine was quite hazardous. Recently the roads have got totally rebuilt, and the transport is easily available. Today Jammu is connected with every part of India by rail and by air. Similarly, Tirupati, a small town, now has an airport and furnished Railway station. Trains now reach as far as Rameshwaram. Dwaraka is also well connected by road. Even ship and cruise facilities are available to visit Dwaraka. Aimer, again though a small town, owes its importance almost wholly to Shaikh Muinuddin Chishti's shrine. In the annual rush lakhs of people participate. Such travel promotion facilitates pilgrimage in particular areas and at the same time it has socioeconomic implications too. Large number of devotees travelling to pilgrim centres generates handsome revenue and are the source of livelihood to hundreds of those who depend on the tourists inflow.

There are many pilgrim centres which were earlier small places, but on account of their Religious Importance have now emerged as big towns. Katra, a small town in Jammu, now has a chain of small hotels. Similarly, Shirdi, a very small village, now on account of the increasing popularity of Shirdi shrine is fast developing into a big town with a number of luxury hotels coming up. Pilgrim centres also

develop' into big shopping centres. Dwaraka specializes in cloth paintings. Similarly, people buy dry fruits like Akhrot in large quantities from Jammu where it is quite cheap. Besides, these pilgrim centres are flooded with consumer items - artificial jewellery, bangles, local handicrafts (of wood, jute, cane, stone-carvings (images of gods and goddesses), and show-pieces, etc.

SOCIO-ECONOMIC DEVELOPMENT THROUGH PILGRIMAGE TOURISM

The economic impact of pilgrimage tourism can be seen its contribution to a country, the largest contributions to pilgrimage tourism is seen in the many pilgrimage places in India. Many small places economies are highly depend on pilgrimage tourism as evidenced by the significant share of pilgrimage tourism in their total earnings. In 2009, pilgrimage tourism alone contributed 44.5 per cent of the total export earnings of Indian tourism. 19 Tourism in India has also provided a substantial contribution to Indian tourism, amounting to 13.7 per cent in 2009, taking full advantage of the potential of their natural, pilgrimage tourism resources, countries like India and foreign countries are benefiting from the pilgrimage tourism. In 2009, pilgrimage tourism in India and neighbouring countries accounted respectively for 23.3 and 22.5% of their total foreign exchange earnings. In the other countries of the region, the contribution of pilgrimage tourism is averaged between 50 to 60% mainly because of their potentialities and wealth. However, in the light of the excreted continuing growth of the pilgrimage tourism in the foreseeable future, it can be assumed that the share of pilgrimage tourism in the Indian economy will be more significant²⁰. While there are various definitions of them converge around the concepts of improving the well being of country citizens, promoting higher standards of living, employment and conditions of economic and social progress²¹. Therefore pilgrimage tourism helps to generate employment. The pilgrimage tourism contributes significantly to the creation of employment, both directly and indirectly in 2009, the industry in Indian region provided jobs for about 21% people. Representing an

S. Vijayanand, Socio-Economic Impacts in Pilgrimage Tourism, Zenith, International Journal of Multidisciplinary Research (monthly), Jagadhri-Haryana, Vol.2 Issue 1, January 2012, p.p-331-335

^{20.} T. Silberberg, Cultural Tourism and Business Opportunities for Museums and Heritage Sites, Tourism Management (monthly) v.16, No. 3, 1995, pp. 361-365

G. Vijay, SAJTH, International Journal, Bi annual, Ajmer, July 2012, Vol. 5, No.2, p. 79

average of 8.9% of total employment. Pilgrimage tourism employment in North-East-Asia is estimated at 9 million jobs or 6.1% of total employment. This situation is attributed mainly to china where 1 out of 10 people works in a pilgrimage tourism related industry. The importance of pilgrimage tourism becomes more significant. A comparison with countries in other sub regions indicated that the share of total employment in pilgrimage tourism sector in 2009 varied from 2.4 per cent in India to 5 per cent in other countries. Fuelled by sustained growth, the pilgrimage tourism industry has managed to become a significant provider of employment in India. There by improving the economic situation at the people in India. In addition, revenue generated from pilgrimage tourism has enabled Govt. to allocate pilgrimage resources, for improving pilgrimage tourism.

PILGRIMAGE STATISTICS

It is impossible to get fully accurate figures for the number of pilgrims to most sites as records are not necessarily kept. While the major sites have reasonably accurate estimates of annual visitor numbers, many of these are tourist destinations as well as pilgrimage sites.

Although no definitive study has been completed on worldwide religious tourism, some segments of the industry have been measured.

- According to the World Tourism Organization, an estimated 300 to 330 million pilgrims visit the world's key religious sites every year.
- According to the U.S. Office of Travel and Tourism Industries, Americans travelling overseas for "religious or pilgrimage" purposes has increased from 491,000 travellers in 2002 to 633,000 travellers in 2005 (30% increase).
- According to the Religious Conference Management Association, in 2006 more than 14.7 million people attended religious meetings (RCMA members), an increase of more than 10 million from 1994 with 4.4 million attendees.
- The United Methodist Church experienced an increase of 455% in mission volunteers from 1992 with almost 20,000 volunteers compared to 110,000 volunteers in 2006.

- The Christian Camp and Conference Association states that more than eight million people are involved in CCCA member camps and conferences, including more than 120,000 churches.
- Religious attractions including Sight & Sound Theatre attracts 800,000 visitors
 a year while the Holy Land Experience and Focus on the Family Welcome
 Centre each receives about 250,000 guests annually.
- 50,000 churches in the United States with religious travel programmes
- One-quarter (25%) of travellers said they were currently interested in taking a spiritual vacation.

2.4 Pilgrims Visited to the Religious Places in the World as fallows.

Religion	Members
	The state of the s
Christianity	2 Billion
lslam	1.2 Billion
Hinduism	785 Million
Buddhism	360 Million
Judaism	17 Million
Sikhism	16 Million
Baha'i	5 Million
Confucianism	5 Million
Jainism	4 Million
Shintoism	3 Million
Wicca	7 Million
Zoroastrianism	.2 Million

RANKING THE PILGRIMAGE CENTRES

Most attempts to rank pilgrimage centres are based specifically on Hindu pilgrimage centres in India. While there is no single holy site in Hinduism that ranks above all other, several scholars have classified Indian pilgrimage centres based on the both the perceptions of pilgrims and the distance from which they draw devotees. Bhardwai thus, classified shrines as pan -Hindu, supraregional, Regional,

Subregional, and local. It was simplified suit to all South Asia, Regional, District and Local. However, neither of these classifications is hierarchical.

TYPES OF PILGRIMAGE CENTRES

Classification Systems have also focused on pilgrimage places themselves. According to the Bhardwaj the type of sacred place may be related to the motivation of the pilgrim. Although he developed this scheme in the context of Hinduism, with the slight alteration, it could be applicable to other religions as well. 1. *Jala Tirtha*, applies to visit rivers. 2. *Mandir Tirtha* refers to visits to *temples* or shrines housing deities. 3. *Ksetra* is a less clearly defined type, and refers to a sacred area, such as mountains or forests. Another category of place that included is pilgrimage to holy persons, which is common in both Hinduism and Jainism, as well as some non—Indian religions²².

IMPORTANT PILGRIM CENTRES

Pilgrim centres in India Can well be divided into two categories: Firstly, there are certain centres which are already established centres of pilgrimage from ancient times i.e., Badrinath, Kedarnath, Tirupati, Vaishno Devi, etc. Second type of pilgrim centres are those which on account of their geopolitical situation and availability of space and other amenities facilitated the development of a pilgrim centre. Ajmer Sharif got patronage of the Mughal rulers for its being situated at a strategic point. Mughal rulers' visits to Ajmer used to serve dual purpose of keeping in check Rajput rulers' activities as well as keeping an eye over the Gujarat route. Similarly, in Maharashtra, Ganapathiphule (in Ratnagiri district) is the pilgrim centre for the worship of Ganapathi, but it is recorded in the gazetteer that it was just a hamlet and was not much-reputed for its Ganapathi shrine. In fact, it was a shift in the 'political' power from Vidarbha to Pune that provided enough impetus for it to develop into a leading pilgrim centre. Listed below are some prominent pilgrim centres in India:

1.Nothern Region: Amarnath, Badrinath, Kedarnath, Vaishno Devi, Rudra Prayag, Haridwar, Kashi, Benaras, Prayag, Nagarkot, Leh (Buddhist), Kurukshetra, Amritsar,

Alexandra Mack, Spiritual Journey Imperial city, Pilgrimage to the Temples of Vijayanagara, Vedams Pvt. Ltd, New Delhi, pp. 11-12

Patna Saheb, Ayodhya. Hemkund, Vindhyavasini, Hazrat Bal Shrine (Srinagar), Chari Sharif (Gulbarga), Chitrakut, etc.

- 2. Eastern Region: Kamakhya Devi temple, Jagannath temple (Puri), Sun temple (Konark) Belur Math, Dakshineshwar, Kali Ghat temple (Kolkota), and Bodh Gaya (Buddhist), etc.
- 3. Western Region: Amritsar (12mil), Somnath, Vrindavan (6 mil), Dwaraka (5 mil), Varanasi (1.5 mill), Amarnath Cave (650,000), Junagrh (Jain temple), Goa (Churches), Dilwara (Jain) temples, Shirdi, Ajmer, Pushkar, Ujjain, Maheshwar, etc.
- **4. Southern Region:** Sabarimalai (34 mill), Madurai, Rameshwaram, Tirumala (33 mil) Pondicherry (Aurobindo Ashram), Kanyakumari, Meenakshi temple, etc.

Tirumala temple is attracting hordes of visitors, Andhra Pradesh has become the top tourist destination in the country recording 155.8 million domestic tourists in 2010.²³ "Tirupati temple in Andhra attracts maximum tourists. In fact, the number of domestic tourists visiting the state is more than Uttar Pradesh and Maharashtra which have Taj Mahal and Ajanta Ellora respectively.

PILGRIMAGE TOURISM IN ANDHRA PRADESH

Andhra Pradesh is one of the most significant states when it comes to the tourism of India. It is important for various reasons, but one of the major reasons is the pilgrimage of the state. Andhra Pradesh is visited by innumerable pilgrims from all over the globe.²⁴ The pilgrim's main purpose in visiting the state is to discover the glorious temples. Just like the temples in other states of South India, temples of Andhra Pradesh are also outstanding in treasure of Art and Architecture and are wonderful to look at.

Andhra Pradesh is a magnificent state with regard to physical, historical, cultural and ecological point of view and it is the most desirable state to be visited by large number of pilgrim tourists. The age old institutions to attract the maximum centres and temples have innumerable potentialities of foreign tourism and that is the reason why in Andhra Pradesh International Tourist flow has miraculously increased from 47,200 in 1993 to 7, 95,173 in 2009.²⁵

^{23.} Indian Tourism Statistics at a Glance, n.5, pp 13-15

^{24.} Times of India, Hyderabad, 10-03-2010

^{25.} Andhra Pradesh Tourism Development Corporation Report, 2009, p. 44

The statistical figures reflect that the top 7 states with regard to inflow of domestic tourists in India during 2010, Andhra Pradesh has the distinction of first position having attracted 155.8 million tourists followed by Uttar Pradesh and Tamil Nadu.

The Temple Lord Venkateshwara located at Tirumala hills is the most prominent sacred site of the state. Besides, there are several other places as well which are highly popular amongst pilgrims. Amaravati situated on the Krishna River's banks is a significant pilgrim destination for both Hindus and Buddhists. Lord Amareswara Temple is a must visit place for Hindus and being one of the oldest Buddhist sites it is quite alluring for the Buddhist pilgrims as well. The places is famous because India's largest Buddhist stupa is located here.

Srisailam is also important place of worship since it is the home of one of the 12 Jyotirlingas. ²⁶ It is one of the most ancient temples of South India and is valued by both Buddhists and Hindus. A major city of Andhra Pradesh is Hyderabad which is dominated by the population of Muslims. Due to this fact, you will find various significant religious places for Muslims over here. The most important without any doubt is the Mecca Masjid which is located quite close to the very popular Charminar. Mecca Masjid is one of the most famous pilgrimage sites in the world. So, with such abundant pilgrimage sites in Andhra Pradesh, it definitely is an important place for pilgrimage in India.

The world-renowned Sri Venkateshwara Temple at Tirupati is said to be the richest temple the world over and is the most prominent pilgrimage attraction of Andhra Pradesh. However, there are many other pilgrimage centres that are noteworthy for their popularity and the number of pilgrims who visit the place.²⁷ Ahobilam is a reputed pilgrimage centre for the Vaishnav sect. One of the rare Lord Surya Temples can be seen at Arasavalli while Bhadrachalam situated on the shores of River Godavari is considered to be one of the greatest holy shrines of South India and it is believed that it has been the abode of Lord Rama for some time. Simhachalam or the 'Hill of the Lion' is dedicated to Lord Narasimha with the body of a man and the claws and the face of a lion. Puttaparthi is very famous and one of the most visited places, where people from all over the world come to have a glimpse and

^{26,} Srisailam Temple, Special Brochure, APTDC, 2010.

T.K.T. Veeraraghavacharya, History of Tirupati, Tirumala Tirupati Devastanams, Tirupati, 1997, p.56.

blessings from Sri Satya Sai Baba. 28 Other important Temple in the State is Sri Kanaka Durga Temple – One of the Shkati Peetam's situated in Vijayawada City. Sri Kalashastiswara Temple – Situated at Srikalahasti Town. Sri Venkateswara Swami Temple – known as China Tirupati located at Dwaraka Tirumala Town. Sri Someswara Swami Temple – One of the Pancharama's located at Bhimavaram Town. Sri Kshira Rama Lingeswara Swami Temple – One of the Pancharama's located at Palakol town. Sri Bhimeswara Swami Temple – One of the Pancharama's located at Rama Chandra Puram Town. Sri Satyanarayana Swami Temple – Located at Annavaram near Rajahmundry city. Ramappa Temple – situated near Warangal City.

PILGRIMAGE TOURISM IN CHITTOOR DISTRICT

Chittoor district is one of the important aspects in Tourism segment. It has important pilgrim centres and great heritage like Pre-historic sites, Megaliths, ancient cities, Forts and Temples placed the Chittoor Distirct at high place in Indian History²⁹. Large number of Temples was constructed in the district during Pallava, Chola and Vijayanagar Periods. Among these the most important are Sri Venkateswara Temple-Tirumala, Sri Govindaraja swamy Temple and Kodanda Ramaswamy Temple-Tirupathi, Sri Padmavathi Temple – Tiruchanur, Srikalahastheeswara Temple – Srikalahasthi, Vinayaka Temple – Kanipakam, Parasurameswara Temple – Gudimallam, Mogileswara Temple – Mogili, Kolandeswara Temple-Kattamanchi, Adityeswara Temple – Bokkisampalem, Neelakanteswara Temple – Laddigam, Anjaneya Temple – Arthagiri, Pallikondeswara Temple – Surutupalle, Gangamma Temple – Boyakonda,³⁰ Lakshmi Narasimhaswamy Temple – Vepenjeri, Kodanda Rama and Eswara Temples – Chittoor, Kalikamba, Venugopal and Virupaksha Temples – Kangundi Fort, Chennakesava Temple – Sompalem etc.

THIRTHAS & WATERFALLS

There are many Thirthas at the sacred place of Tirumala. Among these, the most important are Swamypuskarini, Gogarbham, Akasa Ganga, Papavinasanam,

^{28.} Andhra Pradesh Tourism Development Corporation, n. 24, p.22

V.K. Mohan, The Comprehensive History and Culture of Chittor District, M.F. Prasad Publishers, Hyderabad, 2009, pp 146-197

^{30.} Ibid, p 459

Jabali, Vaikuntam, Chakra, Ramakrishna, Kumaradhara, Thumbura Theertham, Sri Narasimha Pushkarini etc in Tirumala.³¹

The most attractive water falls in the district are Talakona, Sadasivakona, Kailasakona, Nagari waterfalls,³² Veyilingala Kona, Saddhi Madugu, Kaigal, Zurikona, Siddalaya Kandriga, Kalyani River etc.

Tirumala is the holy abode of Lord Venkateswara. A visit to this great pilgrim centre by a pilgrim experiences a rare spiritual felling. The pilgrimage tourism of Tirumala paves the way for the national integration and promotes spirituality in the country.

Pilgrimage is recognized as widespread religious practice based on the belief that certain places are more powerful than others. Tirumala is one of the rare places in the globe where people gather in great number, from various parts of the world, irrespective of caste, creed, language. The devotion and practice of faith, prevalent in Tirumala cannot simply be translated as mere emotional factor.

Pilgrimage is one of the oldest and most basic forms of population mobility known to human society, and its political, social, cultural and economic implications have always been, and continue to be, substantial. This study aims to examine the development of pilgrimage tourism in Tirumala, the facilities available in and around Tirumala and Tirupati, TTD's role in the promotion of pilgrimage tourism and its impact on Tirumala.

^{31.} Ibid, p. 511

^{32.} Ibid, p. 518

Chapter - III

Historical Background of Tirumala Temple

HISTORICAL BACKGROUND OF TIRUMALA TEMPLE

INTRODUCTION

Tirumala is one of the holiest places for the people of Hindu faith and is well known as "Kaliyuga Vaikuntam". The origin of the site is legendary. Its beginnings are shrouded in great antiquity and its origins are still a matter of scholarly debate. Sangam the earliest Tamil literature (dated between 500 BC to AD 300) mentions Tirupati as Tiruvengadam which used to form the northernmost frontier of the Tamil kingdom. Sangam literature such as Ilango Aadigal's Silapadikaram and Sittalai Satanar's Manimekalai, bear testimony to the existence of shrine at Tirumala. Puranic literature which was composed roughly around the post-Mauryan and early Gupta era also mentions of Tirupati as the Aadhivaraha Kshetra. The Puranas associate the site with lord Varaaha, one of the incarnations of lord Vishnu. The Varaaha shrine holds great importance in Tirumala and is said to be older than the main Sanctum of Venkateswara. Even up to the time of Ramanuja, the famous Vaishnava Scholar of 12th century, the identity of the deity was still disputed until Ramanuja confirmed it to be Vishnu. It was probably a well established Hindu shrine by 5th century AD. Henceforth, the Alvars of Vaishnava saints who led the Bhakti or Devotional movement in South India sung in praise of Lord Venkateswara as Vishnu. For centuries Tirupati was richly endowed by the kings and emperors of various dynasties. Thus, adding to its current reputation as the richest and most opulent temple in the world.

Tirupati was richly endowed by the kings and emperors of various dynasties. The later Pallavas of Kanchipuram (AD 555- 897), Cholas of Tanjore (AD 850-1279), Pandyas of Madhura (AD 500- 1345) and Vijayanagara kings (AD1336-1672) were committed devotees of Sri Venkateswara. After the decline of Vijayanagara Empire, the kings from various states like the kings of Mysore and Gadwal worshiped the lord. In AD 1843, the temple gave up administrative authority of Sri Venkateswara temple along with the temple in the village to the head of Hathi Ramji monastery in Tirumala. Till 1933 the administration of the temple had been wielded by the head of that monastery **Mahanth**.

In 1933, the Madras government appointed a Commission to Tirumala Tirupati Devasthanam through a Special Statutory authority to run the administration of the temple. In the year 1951, Another Hindu religious and Endowment Act was passed which facilitated the appointment of an Executive Officer and Board of Trustees in order to run the administration. The Executive Officer of this institution was in charge of the administration.

TIRUPATI IN LITERATURE

Venkatachalam¹ is also mentioned in early classical Tamil literature. It is mentioned as Vengadam² hill in the ancient Tamil Grammar Tolkappiyam.³

The deity is however, not mentioned either in Tolkappiyam or by the Sangama poet Mamulanar, (2nd century AD) who also describes the "Vengadam" hill. The body of the literature called Sangam literature which mentions about Venkatachalam comprises of poems current in Tamil Nadu in the early ages. All this literature has been described to a period earlier than 8th century AD. Some of the poems coming under this literature throw some light on Venkatachalam and its history. Poems from a work called the Ahananor⁴ also refers to Tirupati as Vengadam, and mention of a Vaduku.⁵ The Chief Pulli the ruler of 'Vengadam' pulli has been considered to be a Telugu chief of Rayalaseema, in Andhra Pradesh, ruling the Venkatachalam area in those days. 'Vaduku' appears to be the Tamil name for Telugu. Vengadam was in those days considered the Northern border of Tamil Naidu and the early work of Sangam literature shows that Vengadam was the place where the language of Tamil changed from Tamil to 'Vaduku'.⁶ Another ruler Tiriyyan,⁷ with his capital of Pavattiri,⁸ recognized to be the existing village of Reddipalyam, in the Gudur Taluk of Nellore District in Andhra Pradesh is also mentioned in those works.⁹

^{1.} The present Tirumala was called Venkatacalam in puranas.

^{2.} Excessive unlimited wealth.

^{3.} Early Tamil Classical Work by Parambirnar.

^{4.} S. Krishna Swamy Aiyangar, History of Tirupati, vol.I, TTD, Tirupati, 1980, p. 120.

^{5.} Vaduku is Known as the land of Vadugars

P. Seethapathi, Sri Venkateswara the Lord of Seven Hills, Bharathiya Vidya Bhavan, Bombay, 2001, p.40.

^{7.} Krishna Swamy Aiyangar, n.4, Vol. I, p. 122.

^{8.} Ibid, p.101

^{9.} Ibid, p.109

The Tamil classic *Silappadikaram*¹⁰ which is a work by Buddhist also mentions and describes the lord of Tirumala standing on the hill of Tirupati as follows:

"High on Vengadam's towering crest, with flowing streams in flood. The bright glory of shining sun and moon like unto a blue cloud in lightening dress. In all the brilliance of rainbow light, the red-eyed great one, majestic stands in dress of flowery brilliance with garland bright, one lotus hand with fearsome disc adorned, and milk-white conch(the other held)".

The author of this work, one **Ilango-Vadigal**, ¹² is presumed to belong to the second or third century AD. The work indicates that there was Vishnu image with discus and conch on "Vengadam" hill. Besides the classical literature the hymns of the Vaishnavaite **Alvars** also have abundant reference to Tiruvengadam of all the twelve Alvars except for the Tondaraipodi Alvar and Madurai Kari Alvar. The rest have sung in Tirupati.

Kamba Ramayana also refers to Vengadam and its holiness in its Kishkinda kandam. (Nadavitta pudalam stanzas 29, 27 and 28) it runs to as follows:

Commanding his armies under different leaders to proceed in different directions in search of Sitadevi, Sugriva says to Hanuman you reach the cool Vengadam hill which is overgrown with forest of bee-hives, which limits the boundary between the northern and southern languages, which contains the truth enshrined in the four Vedas and all the Sastras, which is the abode of all good deeds and which stands out as the eternal satya.

There is a reference to Tirupati in Sanskrit literature as well N. Ramesan in his book entitled "The Tirumala Temple" refers to *Champu Kavya* in Sanskrit composed by Venkatadhavan son of Ragunatha Deekshitha and Sitamba. The book is reported to be in the form of a dialogue between two gandharvas and describes the different

^{10.} Ibid, p. 12

G. Gopala Krishna Murthy, Sri Venkatachala Mahatyam, Mohan Publications, Rajamandry, 2011, p. 54

Vavilala Ramaswamy, Nithyanusandhanam(Telugu), Sastrulu and Sons, Madras, 1953.p.134

sacred temples and places in the country from Badri to Sethu. In the course of this pilgrimage a visit to Seshachala and Tirumala temple is also mentioned.

In Telugu literature also there are abundant references to Thiruvengadam and its lord. The foremost amongst such literary pieces, which refers to Thiruvengadam, is Sri krishnandevarya's Amukthamalyadha. Krishnadevarya was a great devotee of Lord Venkateswara. He visited Tirumala seven times and presented a plenty of jewellery and ornaments to the Lord. ¹³The king was the Author of Amukthamalyadha written in AD 1516. This book deals with the life of Andal and Perialwar, and is dedicated Lord Venkateswara. Another important "Raghavabhudayam" written by Chintalapalli Chayapathi. It is also dedicated to lord Venkateswara. The poet belonged to the 18th century, Vengamamba, a famous poetess hailed from Tarigonda, Chittoor district had intense devotion and faith in Lord Venkateswara. 14 She belonged to second half of 18th century and first half of 19th century. She is reported to have offered a Mutyalahararm¹⁵ (Pearl necklace) in silver plate embedded with pearls for use each night to **Bhoga Srinivasa Murthi**.

If we turn to music, numerous composers who have sung in praise of the lord Srinivasa. The famous composers Thyagaraja, Muthuswamy Deekshithar, Annamacharya, Purandaradasa etc., all have composed songs in praise of the deity. The most prolific composer amongst all these Padakavitha Poets was Annamacharya. He composed nearly 32,000 Sankeerthanas on Lord Venkateswara. He also wrote a book called "Venkateswara Sathakam".

TIRUMALA HILLS IN LEGENDS

Legends dealing with the sanctity of the hill are distinct from those which deal with the sojourn of Vishnu from Srivaikuntam (His holy abode) to this hill. It appears that in the Krita Yuga, there lived in the hill a Asura by name Vrishabhasura who did great penance near the Tumbura Kona water falls on the hill. When Sri Vishnu appeared to him and wanted to know his desires, he said that he did not care to receive any boon from Hari, but that he wished to have a direct fight to see who was more

^{13.} M.S. Ramesh, 108 Vaihanvite Divya Desams, Vol-5, TTD, Tirupati, 1997, p.32

^{14.} Ibid, p.34

^{15.} N. Ramesan, The Tirumala Temple, TTD, Tirupati, 2000, p.32.

^{16.} Ibid, p.32

powerful. In the end the Asura had to be killed only by making use of the "Sudarsana Chakram" since then, the hill came to be known as Vrishabha Chalam. *Bramanda Puranam* is said to be the authority for this story.

During Tretayuga, there lived a lady by name Anjana Devi in the country near Pamphsurud (In the present Hampi of the Bellary District). Being childless, she did great penance on this hill and the god of wind, Vayu appeared to her and blessed her with a child who was Hanuman or Anjaneya. So, the hill got the name Anjanadri or Anjanachalam. Vaishnavism is a felt in Hindu Sarvathanu Dharma based on Bhakthi or Devotion and *parapatti* or surrender to Vasudeva, Narayana and Krishna.

The Padma Purana prescribes sixteen modes of worship to devotees of Vishnu. While the navavidhi Bhakti or the nine forms of devotees are explained in Bhagavatham.

Vishnu is the age old deity of the Vedas. Few hymns are addressed to him in Rigveda, through other gods such as Indra, Varuna, Vayu and Aditya were popular in the **Vedic period**. "Vishnu began to rise in importance" according to the historian Bandarkar during the times of Brahmans while during the epic and Puranic period. He rose to the rank of supreme spirit. In epic times Vishnu grew to be in every respect. The supreme spirit Vishnu had become a house hold god.

TIRUPATI IN HISTORY

Paleolithic Age

The Paleolithic age in which man fashioned his tools and weapons by chipping hard stones of convenient size and shape, is represented by the highly developed Acheulian handaxes discovered at Tirupati, Sitarampeta, Ellampalle, Mekalavandlapalle, Piler and Ghattu. ¹⁷ These are the evidences to the modern man to know the well versed habitations in and around Tirupati during the Paleolithic period.

^{17.} Ramesan, n.15, p.14.

The Mesolithic Age (Middle Stone Age)

This period was efficiently a continuation of the Palaeolithic age is represented by the quartzite tools found at Agraharam, Aravandalapalle, Chintaparti, Maratavandla palli and Tirupati. 18

ANCIENT TIMES

There is ample literary and epigraphic testimony to the antiquity of the temple of Lord Sri Venkateswara. *Sri Venkatachala Mahatyam* is the most accepted legend with respect to Tirumala and provides the history of the temple across the various Yugas. Thondaman, a Pallava king (capital: Mahabalipuram, just south of modern day Chennai), is believed to have first built the temple after visualizing Lord Vishnu in his dream. He built the Gopuram and the Prakhara, and arranged for regular prayers to be conducted in the temple.

The Sangam Literature of Tamil such as that of Silapadikaram and Satanar Manimekali dated between 500BC and 300AD, mentions Thiruvengadam (now named Tirupati) as the northernmost frontier of the Tamil kingdoms. The site was actually established during the 5th century A D. and the Alvars (Vaishnava saints) belonging to the Bhakti movement in Tamilnadu sang in praise of Venkateswara. Its significance in Southern Vaishnavite tradition was at the time next only to that of Srirangam.

The Idol of Lord Srinivasa in Tirumala was self-manifested. He wasn't carved by any sculptor, human or divine. Lord himself chose this most sacred place in the universe to bless all of us from the miseries of Kaliyuga. Discovery of the deity Lord Venkateswara is an act of divine providence. It is believed that during the period of 10th Century A D to 12th Century A D., the Lord was standing in the open sky for hundreds and thousands of years in the jungles of Venkatachala hills. A huge ant-hill was formed by the ants all over the Idol of Lord Venkateswara to protect the Lord from winds and rains. Being a hilly area with dense forests, it attracted only a few pedestrians to the holly place in those days.

EARLY HISTORY OF THE TEMPLE

The history of Tiruvengadam¹⁹ temple is seen to commence not on the hills, but in the small village of Tiruchanur (Tiruchanur or Tiruchochukanur) now known as Tiruchanur is about 10 miles south of the hills by road. Changes in the political condition of the country seems to have largely influenced the building of temple on the Vengadam hill itself and in the founding of a new village near the foot of the hill by Sri Ramanuja²⁰ known as Tirupati. The Pallavas ruled during which the temple was built was overthrown by the Cholas and Saivism gained the upper hand for some time.²¹ For a correct understanding of the inscriptions which reveal this history, it is necessary that we should understand the religious atmosphere of the corresponding period and the political conditions favourable or unfavourable at the time.

It is useful to state in brief the scope of the T.T.D. inscriptions. A temple in Thiruchanur ten miles away from the main focal point on Vengadam proved unsatisfactory as it may give rise to conflict with the Siva temple and lead to dispute. A small silver image, a replica of main God was therefore made bedecked with a number of jewels and formally consecrated according to prescribed rituals in the year AD 966²² by a lady devotee named Samvai.²³ This small idol made it possible for Bhaktas (devotees) to satisfy their carvings to worship the deity with all the Alvars²⁴ described in the outpourings of their hearts.

A century later Ramanuja came on the scence and carried out many developments. The Yadavarayas, who were the local rulers, were largely responsible for placing the finance of the temple on a satisfactory basis. The form of worship from this period, right down to about AD1300 was closer in accordance with the tenents of Vaikanaasa Agama²⁵ which governed the consecration of the temple in the earliest

The image takes its name from hill Vengadam which by itself was always considered as God thereon.

^{20.} Ramanuja was a great Vishnava Scholar, belonged to 12th Century AD

^{21.} T.K.T. Veeraraghavacharya, History of Tirupati, TTD, Tirupati, 1997, p.56

^{22.} Ibid, p.59

^{23.} Samvai was a Pallava Queen. She donated a small silver replica of Lord Venkateswara

^{24.} Seer of Specific Religious order in Vaishnavite's Cult K5

^{25.} The worship of Tirumala temple is according to Vikanasa Agama.

days. The worship does not appear to have been in the strict Vikanasa form. The very Agama²⁶ warned the Vikanasa not to interfere with the old usages etc. The image of the Alvars and that of Sri Andaal²⁷ had no place in this sanctum nor had the separate shrines inside or outside the Tirumala Temple. The image of Sri Ramanuja was the sole exception. Even he had no separate worship for him in the temple. This has been the state of affairs even to this day.

In the early days there were no festivals of importance except the Brahmotsavams, the two Vishnu Sankramas, the two Aayana Sankramanas, the Mukkoti Dwadasi and much later the Uthana Dwadasi (Kaisika).²⁸

Political history of the area, like the other districts, commence with the Mauryas who extended their sway to the South after overthrowing the Nandas. After the decline of the Mauryan Empire, the territory constituting the present Chittoor District came under the control of the Satavahanas whose rule lasted for more than four centuries. ²⁹ The area then passed under the Pallavas during the reign of Skandavarman of the Prakrit charters, the kingdom extended up to the Krishna in the north and the Arabian Sea in the west.

TEMPLE UNDER THE PALLAVAS

The earliest inscriptions available in T.T. Devasthanams Epigraphical Series is an inscription belonged to Pallavas. The Pallavas were the successors to the great Andhra Satavahanas as rulers in South India. 30 In the heyday of the Andhra Satavahanas, the Pallavas started as Governors of the Southern areas of the great Andhra Empire, and were subordinate to the Andhra Satavahanas. It is well known that the early Satavahanas were mentioned in the inscriptions of Asoka (about 274 BC) and has Paithan on the Godavari as their capital. The early Satavahanas were patrons of the vedic religion. The later Satavahanas who continued reigning in India

^{26.} Temple worship to end mortality and to attain immortality and eternal Communication with Para Brahma in Heaven

^{27.} Sri Padmavathi Devi, Alavars in their songs praised as Andaal

^{28.} Veeraraghavacharya, n.21, vol. I, p.57.

^{29.} T.T.D Epigraphical Report, Vol. III, No. 25, Tirupati, 2000, p.54

^{30.} Seethapathi, n.6, p.197

upto AD 200 for about two centuries processed and ruled the whole of Deacon from the Arabian Sea to the Bay of Bengal, Berar and Malva, while their empire in the North extended upto the Vindhyas.³¹

The Pallava inscriptions of the Temple throw some light on the temple administration of the period. An important inscription is that of the Pallava queen Samavai, who consecrated the idol of Boga Srinivasa in the temple.

This inscription which is dated AD 966 mentions the administrative machinery of the temple at Tirumala, the relevant portion of the inscription reads thus. "All the services, the managers of the temple (madapatyam) on Tiruvenkatam shall have conducted and the Sabhaiyar shall protect the land from being taxed..." From this, it is obvious that there were some madapatyam or managers in the temple and that the subhaiyar referred to is perhaps the village council of Tiruchanur, which appears to have had control over the affairs of the temple at this time.

This is evident from a number of inscriptions pertaining to Pallava rulers such as Narasimha Varma II (700-728 AD), Parameswara Varman III (728-731 AD) Nadavarman II (731-796 AD), Dantivarman (796-847 AD) Nandivarman III (846-869 AD), and Nripatungavarman (859-899 AD) and Aparajita (885-903 AD) found in this District.³³

The age of Pallava constitutes the first important landmark in the history of Tondaimandalam and the Tirumala Tirupati region which was included in it. These Pallavas were originally the inhabitants of the Southeastern part of the Satavahana Empire, bordering upon Tondaimandalam.³⁴

There are two records (219 and 223 G.T) of the first of the last three rulers of Pallava dynasty in this region. This king is mentioned as Ko-Vijaya Dantivikramar and is identified with Dantivarman (775-826 AD). These inscriptions contain gifts made not to the temple on the Vengadam but to a proxy or representative of temple and its God, situated in Tiruchanur. After two more generations, the Chola King

^{31.} Ibid, p.197

^{32.} Ibid, p. 198

^{33.} Ibid, p.15

^{34.} TTD Epigraphical Series, Vol- III, No. 219 and 223, Tirupati, 2000, p.72

Aditya-I invaded Tondaimandalam defeated Pallava king Aparjita, and conquered it. Thus, ended the Pallava rule over this region.³⁵

TEMPLE ADMINISTRATION UPTO AD 830

The temple was more or less a forest temple, located in an inaccessible range of hills up to the eighth century AD. It is not possible to obtain much regarding the temple administration upto this time. Even after this period the temple remained inaccessible and it is a fact that the Tirumala area was itself considered for several centuries to be an agency tract with the climate unfit for anyone to settle down permanently. The conditions in the early ages of history were hostile for human habitation. This was perhaps the reason why a proxy image of the lord of Tirumalai was kept and worshipped in Tiruchanur temple in the plains as is seen from the inscriptions dated AD 830.³⁶

Hail, Prosperity in the 51 year of the reign of Ko-Vijaya-Dantivikramar, Ulagaperumanar of Solarru in Sola-nadu.³⁷ Deposited 30 *Ralanju* (of gold) as the capital for a lamp (intended) for the image of Tiruviankoil Perumandigal installed as representation of Tiruvenkata emperumandigal (Sri Venkateswara).³⁸ The above inscriptions show that a Tiruvaialankoil Perumandigal a representation of Sri Venkateswara of Tirumala, was installed at Tiruchanur and worshipped. This arrangement was perhaps made to assist pilgrims to worship the lord who were not in a position to undertake the adverse journey up the hill.³⁹

In these early ages, the temple must have been visited by the lord's devotees in large numbers only on certain special occasions such as Brahmotsavam festival on other day the worship must have been conducted every day by a priest or a small body of priests living down in the plains.⁴⁰

The earliest Inscriptions available in the T.T. Devasthanams Epigraphical series pertaining to the year AD 830, the administration of the temple before this

^{35.} Ibid, No. 219 and 223, p.72

^{36.} TTD Epigraphical Series, vol.I, early inscriptions No. 219, P-09(T.G.)

^{37.} Sithapathi, n.6, p.195

^{38.} Ibid. p.195

^{39.} Ibid, p.195

^{40.} Ibid, p.196

period is only to be inferred from the literature of the period, from the puranas etc. It has already been mentioned that a certain legendary king by name Tondaiman⁴¹ discovered the lord's image, and arranged for the worship of the lord in addition to getting a temple constructed for him.

The references to Vengadam and to Lord Venkateswara in the Sangam literature, the Silapadikaram and the songs of Alvars have already been discussed. The worship of Vishnu Vedic deity was unknown in this period. It is also conceivable that one of the important divyaprabandhams of the Sri Vaishnavas (there are 108 divyaprabandhams in India sacred to Vishnu) would be neglected by lack of proper worship.

TEMPLE UNDER THE CHOLAS

The Cholas were the successors of the Pallavas in South India. Aditya I (880-907 AD) became the first important Chola King defeating the last Pallava ruler Aprajita. The founder of the Chola power was, however, Vijayaraya (The father of Aditya) who was the first ruler of Tanjore with the defeat of the last Pallava king Tondaimandalam i.e. the areas around Vengadam passed under the control of the Cholas. Adithya's son Parantaka (907-953 AD) defeated the Eastern Chalukyas, the Pandayas of Madura invaded Cylone and established the Chola Empire in South India.

The temple administration during the Chola period was run by managers as in the time of Pallavas. Their work was however, supervised and controlled by the officer of the king. It would also appear that the temple servants were called Kaikkolas⁴² as in the case of the temple servants of Tiruchanur, the view that the control of the temple was firmly with the kings local officers can be inferred from the inscriptions which is actually an inscription Judgement on the temple affairs of Tirumala in those days passed by Chola Adhikari or provincial governor.

^{41.} Bhavishya Purana mentions how the lord's Swayam Vakta idol was discovered by king Tondaiman in ant hill under a tamarind tree on the banks of Swamy Pushkarini.

^{42.} T.T.D Epigraphical Series, Vol-VI, p.123. (222. G.T)

TEMPLE ADMINISTRATION DURING SRI RAMANUJA'S TIME (AD1017-1137)

Sri Ramanuja is said to have been born in the year AD 1017. According to tradition, he lived for about 120 years. Sri Ramanuja visited Tirumala once or twice during the early years of the 12th century AD. The work Sri "Venkatachala Ithihasa Malla" mentions of certain arrangements made by him for the lord's worship in the temple.

Ramanuja ensured that his regulations were carried out by appointing an Ekangi (Bachelor) to look after the temple administration. It is said that the Ekangi was given the yellow robes of a sanyasi along with the image of Sri Rama, a seal with the mark of Hanuman for sealing the Lords treasury, and lock and key to pack up the lord's temple at night.

Later, all the great dynasties of the southern peninsula have paid homage to Lord Sri Venkateswara in this ancient shrine. The Pandyas of Madurai, and the kings and chieftains of Vijayanagar (14th Century A D. to 15th Century A D.) were devotees of the Lord and they competed with one another in endowing the temple with rich offerings and contributions.

MEDIEVAL TIMES

TEMPLE ADMINISTRATION DURING PANDYAS

The Temple has a few inscriptions of the Pandaya king Jathavarma Sundara Pandaya-I (AD 1251-1275) of the Madura. This king had acquired merit by fixing a Gold Kalasam on the temple at Tirumala during his reign. The Chola king Rajendra III was vanished in battle by the Pandayas. His inscriptions do not throw any light on the temple affairs of this period. However, there are several inscriptions of the Telugu Pallava, Vijaya-Gandagopala of Nellore (AD 1250-1282). One of the inscriptions dated AD 1254 mentions of the Kaikkolai or temple servants of Tirumalai receiving gold in the Sri Bhandagaram and undertaking to provide certain services to the lord.

^{43.} Seethapathi, n.6, p.198

Another inscription mentions of the famous Gandagopalamadai (the gold madais of the Telugu Pallava Gandagopala current in the whole of South India) paid into the Sri Bhandagaram.

TEMPLE ADMINISTRATION UNDER THE YADAVARAYAS

The chieftains of this family, who governed part of Tondamandalam first as Chola subordinates, then as Pandya feudatories and subsequently as independent rulers, were ardent devotees and patrons of Sri Venkateswara.

Vira Narasingadeva is the earliest member of this family to be connected with the temple of Tirumala. This chieftain gifted a village to the temple for the supply of rice, Vegetables and ghee every day. Tirukalattideva, another chieftain, assigned some land in the village of Avilala to the temple. The Queen of Viranarasinga presented 64 cows and two bulls for setting up two perpetual lamps⁴⁴. Another Chieftain of this family, Tiruvekatanatha, gifted a village as sarvamanya for conducting the Adi-tirunal for the god. His father –in-law and mahapradhani singaya- dandayaka, instituted an offering named Sitakara-sandhi in the temple. A record dated in the third year of rule of another member of this family Sri Ranganatha, refers to flower gardens, mathams etc. on the hill mentioned the metallic image, Malaikuniyanainar-perumal and his Nachimar. One more record mentions of Vasanta Festival Hobala Yadavaraya presented to the god an ornament for his hand, obviously to the lower hand which is in the varada pose. 45

TEMPLE ADMINISTRATION UNDER THE VIJAYANAGARA KINGS

The establishment of the Vijayanagara Empire in AD 1336 was a turning point in the religious and cultural history of South India. The Temples and the Gods of this region passed through critical days during the first three decades of the fourteenth century on account of frequent Muslim invasions. The new Hindu empire offered them all the needed protection and extended to them zealous patronage.

N. Rameshan, Chittor District Gazeteer, Government of AP, Kurnool, 1979, p. 30

^{45.} Ibid, p. 31

Tirupati was included in the kingdom of Vijayanagara from the time of its foundation and continued as part of it till the time of its fall. The rule of the Sangama, Saluva, Tuluva and Aravidu dynasties of Vijayanagara constitutes the most brilliant epoch in the history of the Tirumala Temple. Sri Vekateswara Temple, Tirumala reached its glory during the reign of the illustrious emperor, Sri Krishandevaraya of Tuluva dynasty (1509- 1529). Sri Vekateswara was the patron deity of this monarch. On every important occasion Sri Krishandevaraya visited Tirumala and obtained the blessings of the god.

TEMPLE DEVELOPMENTS UNDER THE SANGAM DYNASTY

There are three earliest records belonging to the rein of Bukka-l which is undated and fragmentary, registers the grant of a village to the temple for a sandhi (offerings) twice a day in the name of Bukkarayan sandhi⁴⁶. Maha Mandaleswara Mangideva, prominent feudatory, set up a golden Kalasam on the Vimanam of the temple in AD 1369 after gilding the sanctum. A minister of Kumara Kampa gifted 28 Cows and a bull. In AD 1388 Mullai Tiruvenkata Jiyyar instituted another festival in Tirumala temple that is Masi-Tirunal in the name of Harihara raya. There are several inscriptions belonged to Hari Hara-I. He instituted several festivals for Sri Vekateswara on his name in the month of Masi and arrangements for its conduct by the head of Sri Vaishanava matham through the payment by him of 100 panam each year.

Devaraya –II is represented by a half-dozen inscriptions, during AD 5-12-1429 he made of grant of three villages and gift of 200 panam for certain daily offerings⁴⁷ in the year AD 22-11-1433 he granted half share of Raja Bhandaram (Royal Treasury) in the Village of Srinivasapuram yielding probably 200 panam annualy as in the case of other half belonging to the Sri Bhandaram (Temple Treasury). This village is said to have been situated in Kottala Sthalm a sub division of Vaikunta Velanadu.

^{46.} TTD Epigraphical series Vol-6, Tirupati, 2000, pp 238-85

^{47.} Ramesan, n.15, p. 62

In addition another officer of the Devaraya-II, Mallanna is referred to in an inscription (13-31409)⁴⁸ originally appointed to administer the Mysore Country and later on transformed to the Governorship of Chandragiri. He made arrangements for *Naivedyam* and *Nityadiapam* to Lord Vekateswara, he also constructed Tirumamani Mandapam in front of the central shrine, and probably the renovation of the Ananda Nilayavimanam over the Sanctum during 25th August AD 1417.

DEVELOPMENT UNDER SALUVA DYNASTY

The Saluvas appears to have been rising to power during the last years of Devaraya-II. There were about 900 inscriptions belonging to the Vijayanagara period. Of these, 169 belong to Saluvanarasimha Raya, who was responsible for many important developments in Tirumala. Saluva Narasimha at first Governor of Chandragiri and then emperor was great patron of the Tirumala Temple. The thousand pillared Mandapam at Tirumala and the Kodanda Rama Temple at Tirupati were erected during his period. Four tall four pillared pavilions in the four corners of the outer Prakara were erected by Saluva Narasimharaya in AD 1470.

The TTD inscription No 197 mentions The Dolamahothsavam or Anna –unjal Tirunal instituted by Saluva Narasimha. The inscription No 248, dated AD 1482 states that Narasimharaya gifted a village on the occasion of the Uttana dvadasi in AD 1472, and he stipulated that the income from the village should be utilized for the construction of Gopurams at Tirumala and Tirupati and Narasimharaya Mandapam at Tirumala.⁴⁹

Tirumala Temple was well developed under the Saluva dynasty. During AD 1491 an inscription mentioned that practice of decorating Sir Vekateswara with two round garlands resembling the sun and the moon on the Ugaadi and Deepavali days, another inscription on the same year stated that the pathway leading to Akasaganga was being repaired on the day prior to that of Tiruvadhayanam in the month of Margali. ⁵⁰

^{48.} TTD Epigraphical series Vol-3, Tirupati, 2000, p.88

^{49.} Rameshan, n.15, p. 54

^{50.} TTD Epigraphical series Vol-4, Tirupati, 2000, p.253

Tirumala Tirupati Devasthanams inscription no 628 of AD 1495 states that Narasimharaya issued an order authorising Kandadi Ramanuja Ayyangar to carryout necessary repairs to the Temple Jewels and gold and Silver Vessels and to be in hereditary charge of the jewellery store room. Another record during AD 1496⁵¹ refers to the procession taken to the Navaluru Mandapam and refers to the temple staff which included the *Tiruppani pillai* (reciters of Prabandhams), Kanganippan (bearers of the Vahanams), lamp lighters, Vinnapam Sayvars, Supplier of fire wood, Proclaimer, Dance masters, Time keeper, Dancers, Pipers, Songsters, potters, Sculptors and Watchmen.

TEMPLE DEVELOPMENTS UNDER TULUVA DYNASTY

The Tirumala Temple received liberal patronage during the period of Tuluva Dynasty. Krishna Devaraya visited the Tirumala Temple Seven times and presented to the god rich and costly jewels and ornaments as well as villages, the bronze images in the Tirumala Temple of Sri Krishnadevaraya and his two queens Chinnadevi and Tirumala Devi. The most famous rulers of this line, namely Sri Achutaraya was an ardent devotee of Sri Venkateswara and gave rich presents and offerings to the Lord...

SRI KRISHNADEVARAYA AND THE TIRUMALA TEMPLE

Sri Krishnadevaraya is represented nearly fifty inscriptions belonging to himself and his two queens Chinnadevi and Tirumaladevi. The inscriptions were issued between AD1513 – 1524 and register personal offerings and direct gifts made during their frequent visits to the Temple of Sri Vekateswara at Tirumala. Sri Krishnadevaraya's gifts to the Tirumala temple also are generally recorded in the three South Indian Languages namely, Telugu, Tamil, and Kannada.

Sri Krishnadevaraya first visited on 10-02-1513 AD along with his two queens. At that time, he presented a Kiritam (Crown) of gold set with the nine kinds of gems and 25 Silver artis (plates) for lighting of camphor Lamps. This is recorded in eight epigraphs of which two are in Telugu, three in Tamil and Two in Kannada in scripts.

^{51.} Veeraraghavacharya, n.21, Vol. No. 1, p.57

^{52.} TTD Epigraphical series Vol-5, p.68

During the time of Sri Krishnadevaraya's Second visit to Tirumala on 02-05-1513, he visited without his queens, when he gave a number of ornaments for the Lord and three small kiritams for the processional images of Sri Vekteswara, Sri Devi and Bhudevi which again recorded in three languages.

Sri Krishnadevraya visited Tirumala temple third time about a month and half later (13-06-1513 AD) when he granted five villages to Lord Venkateswara with libations of oil to serve for the expenses of his Nitya- Naivedyam, and the conduct of ustava mahotsavam in the Tamil month of Tai, which he instituted for Sri Venkateswara for the merit of his father Naras-Nayaka Vodayallu and his mother Nagajammamagaru.⁵³

The most important visit of Sri Krishnadevaraya is the foruth Visit. A set of four epigraphs in four languages i.e., Telugu, Tamil, Kannada and Sanskrit were issued, these introduces that Krishanaraya halt at Chandragiri on 15th October 1515 AD.⁵⁴ Presentation of Navarathna Prabhavali (makara torana) for the Lord Tiruvengadanathan. This time Sri Krishnadevaraya paid his obeisance to Lord Vekateswara during his return to his capital of Vijayanagara after pursuing Prataparudra Gajapati as far as Kondavidu and capturing the Udayagiri fortress on 6th July 1514 AD. This time King performed Kanakabhishekam to The God, with three thousand Varahas, presented some valuable ornaments to Lord Vekateswara, and arranged for his daily offerings for which he granted Talapaka Village in the Pottapinati sima.

Of his two queens who accompanied him to Tirumala Chinnadevi presented a Padakam (Pendent) and Kantamala (necklace) and gave Mudiyur village in Tandaimandalam to serve for the daily offerings instituted by the queen Chinnadevi. While Tirumala devi presented a Padakam arranged for similar offerings to the Lord Venkateswara.

For the fifth time Sri Krishnadevaraya visited Tirupati and paid his respects to see God on 02-07-1517 which happened at the end of his wars against the Gajapati

^{53.} Rameshan, n. 15, p. 67

^{54.} Ibid, P. 68

kings. This time he presented Kantamala (necklace) and a Padakam (pendent) for him and also 30,000 Varahas for gilding the vimanam over the sanctum, and the gilding was completed on 09-09-1518 AD this is also recorded in Telugu (no 577 TT) together with the grant of tolls (sunkamu) from Tirupati.

According to the one inscription found at Kamalapuram Kadapa district in the year 1922 mentions that, Sri Krishnadevaraya visited Tirumala Temple with his first queen Tirumaladevi on 16th October 1518 AD. And granted some land for the merit of (prince) Tirumala Raya Maharaja. That is for the prosperity of his new born son in the year of his birth. But unfortunately his happiness in this respect was cut-off after six years, the prince Tirumala Raya breathed his last.

For the last time Krishna Devaraya visted Tirumala and paid his respect to Lord Vekateswara on 17th December 1521 AD and presented a Pitambaram set with the nine kinds of gems, a cap with pearls, diamonds, Emeralds and Sapphires embedded into it. And two fly whisks set with the nine kinds of gems, a Padakam and two Varahas. During his last visit he also presented a Navarathna Padakam through his queen Tirumala Devi.

Sri Krishnadevaraya was succeeded by his brother Achytaraya (1529-1543). Achyutaraya was confined to the palace at Chandragiri during the period of his brother's rule. After the death of Sri Krishnadevaraya, he came to Tirumala and coroneted himself there. He too was a great devotee of the Lord.

Achutaraya Times

Achutaraya visited Tirumala Temple in AD 1533 with his queen Varadaji and son, Kumara Venkatadri and presented many valuable jewels to the God. Achutaraya instituted special festival for the Lord of Seven hills and his consort Aamelumanga. Sadasiva Raya succeeded Achutaraya. It appears that he had visited Tirumala on two occasions, on 3rd February 1554 AD and again in July in same year and made some gifts to the Temple. An inscription dated AD 1561 refers to the building of Mandapam South of the Dhvajastambha of Tirumala Temple by Tirumalaraya, the brother of Ramaraja. This is very impressive structure in two stages the back of the

southern part being at a higher level and containing an ornate swing pavilion which is called Tirumalaraya Mandapam.⁵⁵

Sadasivaraya Times

Sadasivaraya issued nearly 150 inscriptions related to Tirumala. The earliest inscription is 21st July 1541 AD, which registering the gift of Muttur and another village to the Temple by Sir Ramabattar, son of Yandalur Tirumalai-Josyar. Two visits of Sadasivaraya to Sri Venkateswara Temple were mentioned in the inscriptions. The first was in AD 1554 and the second in AD 1563 a few grants of the king to private individuals also mentioned in the inscriptions. The latest date available for Sadasivaraya is 29th January 1574AD) which registers the gifts of certain Aravidu chief.

Sadasiva's reign was dominated by the chiefs of the Aravidu and other allied families by reason of the united support that they brought to him for his installation on the Vijayangara throne at the hands of Aliya-Ramaraya. The Aravidu family is represented in Tirumala epigraphs by ten chiefs whose relationship to each other stands as the brother and nephews. They have played a prominent part in the affairs of the Tirumala Temple during this period.

ARAVIDU DYNASTY

Aliya Ramaraya was the real ruler of Aravidu Dynasty. He controlled the affairs of the state and dealt with the contemporary Sultans of the Deecan. The Sultans combined their armies and invaded the Vijayanagara Empire. Ramaraya faced them in the battle between Two Villages namely Rakkasi and Tangadi in AD 1565. In that battle Ramaraya was killed by an accidental shot and the Vijayanagara armies were routed. Then Tirumalaraya from the Aravidu clan began the rule of the empire in AD 1570. His name was associated with the part of Unjal—mandapam in Tirumala Temple. Muslim attacks started during the short rule of Tirumalaraya.

Tirumala raya was succeeded by Sriranga –I (AD 1572-1585). Six inscriptions were found belonging to the Sri Rangaraya in the Tirumala Temple. All the

^{55.} A. Kameswara Rao, The Temple lore of Tirupati, TTD, Tirupati, p. 45

inscriptions reveal that gifts made by the private individuals. Vekatapatiraya was the next ruler. He was the governor of Chandragiri and was also in additional charge of Udayagiri and Kondavidu. He was also a great devotee of Sri Venkateswara and set up in the temple of Tirumala statues of himself, his father Tirumalaraya and mother Vengalamba. 56

The history of the Tirumala temple with the Vijayanagara Kindom may be considered to have commenced with the gilding of Vimanam of Sri Venkateswara temple by Sir Mangideva Maharaya in AD 1359 and to have ended with the memorial slab left by Sri Rangaraya Maharaya in the Tirumala temple in AD 1665. It lasted for over three centuries.

ECONOMIC CONDITIONS OF THE TIRUMALA TEMPLE

In South India, the temple had has always had a central place in the fiscal and monetry system of the society. Temple played an important role in the social and economic life of our country. The Tirumala temple inscriptions contribute vital information on the socio- economic system that prevailed in this part of the country, especially during the Vijayanagara period.

The temple inscriptions primarily cover the period from the 9th to 16th Century AD. Thus, provide one of the best collections of materials on any Indian Temples during the medieval period.⁵⁷ The inscriptions deal with endowments of land and money. These materials also provide vital information concerning the modification of the temple rituals and introduction of different ritual forms.

Irrigation development at Tirupati was important because, it provides a reliable and stable investment for monetary endowments. The number and magnificence of the ritual services at Tirupati depended upon a reliable stream of income which resulted from the investment of endowed funds. In AD 1388 the Tirumala temple came under the management of twelve trustees (Sthanattar).

^{56.} Rameshan n.15. p. 317

^{57.} Ibid, p. 341

An analysis of the nature of the endowments has been made for the spectrum of about 60 years from AD 1510 to 1570, roughly corresponding to the time of Krishnadevaraya (AD 1509-1529), Achutharaya (AD 1530-1542) and Sadasivaraya (AD 1542-1568) from the Tirumala inscriptions.

3.1 Nature of the Tirumala Temple endowments made by the Vijayanagara rulers

S. No	Donor	Type of Tenure	Sri Krishna Devaraya	Achutarya	Sadasiva Raya	Total
.1	The King, Queen, Viceroy, Other state officials	Crown Tenure	12	10	40	62
2	Temple functionaries, Jiyar, Acharya Purushas, Scholars, Musicians	Charitable endowments	05	19	18	42
3	Others like Marchents, devotees, etc	Peasant Proprietary	07	06	03	10
		Total	18	35	61	114

3.2 Tirumala Temple endowments Values and percentage made by the Vijayanagara rulers

S. No	Donors	Sri Krishna Devaraya Times		Achutaraya Times		Sadasivaraya Times	
		Value (Panam)	% of (Total)	Value (Panam)	% of (Total)	Value (Panam)	% of (Total)
1	The King, Queen, Viceroy, Other state officials	51,400	33	308,705	65	38,608	20.5
2	Temple functionaries, Jiyar, Acharya Purushas, Scholars, Musicians	40,681	26	109,898	24	42,371	23.5
3	Others like Marchents, devotees, etc	53,185	41	51,988	11	108,555	56
	Total	145,356	100	470,591	100	189,706	100

It is evident that table 1.2 shows that 115 villages granted to the temple between AD 1510 to1570, 54 per cent of the income came directly from the state donors. Villages granted by the temple functionaries were held on eleemosynary tenure and these lands were originally granted to the temple functionaries by state officers and tributary chiefs for the majority part⁵⁸. Village grants by the temple functionaries comprised 43 per cent of 115 villages. The villages granted by the state donors, either directly to the temple or indirectly through the intermediary grant to a temple functionary, 9 per cent of villages granted between 1509 and AD 1568.

The income from the crown villages held on service tenure, which comprised 91 per cent of the villages settled up to the temple, was divided into two principal shares a major share (Melvaram)⁵⁹ and a minor share (Kudivaram)⁶⁰ the major share of village income was employed for state or military preposes. The minor share was retained by the cultivators of the land. These traditional due shares represented claims up on the annual harvests of villages under crown or service tenure.

When a village under crown or service tenure was granted to the temple, the division of village's income into major and minor shares was retained however, the major share of the income of the village –now a temple village went to the temple, the minor share as went to the cultivators.⁶¹

The temple could develop its endowed land and realize additional income. As trustees of the major share of income from a temple village, the temple managers could apparently invest funds for permanent improvements as long as part of the additional income from the capital investment was apportioned to the holders of minor shares (Kudivaram).

^{58.} Inscriptions do not specify how the temple functionaries obtained their villages.

^{59.} Share went to the persons or institution to whom the village has been granted

^{60.} Share was retained by the actual cultivator

K.A. Nilakanta Sastri, The Cholas, Part-I, Madras university press, Chennai, 1937, p. 123

MONETARY ENDOWMENTS OF TEMPLE SERVANTS

An analysis has been made of the monetary endowments to the Tirumala Temple by Various donors from AD 1510 to 1570.

3.3 Tirumala Temple endowments Values and percentage made by temple servants

S.No	Donors	1509-30		1530-42		1542-68	
		Value (Panam)	%of Total	Value (Panam)	%of Total	Value (Panam)	%of Total
1	State Donors		33.0		65.0		20.5
	Viceroys			30,675	6.5		
	Chief ministers	1200	1.0				
	Commander in			15000	3.0		
	chef	18,980	12.0	145,200	30.5	4,260	2.5
	Generals Royal officials	19,990	13.0	11,010	2.0	1580	0.1
	Subordinate and Tributary officials	11,320	7.0	106,820	23.0	32,840	17.0
2	Temple		26.0		24.0		23.5
	Functionaries	28,215	18.0	66,963	15.0	22,482	12.0
	Temple priests	2,500	1.5	4,185	1.0	5,747	4.0
	Musicians,	2,520	1.5	4,185	1.0	5,747	3.0
	Poets, Dancers Scholars	7,446	5.0	8,270	2.0	7,802	4.5
	Temple Accountants				ļ		
3	Citizens and						
	Merchants of	25,625	23.0	41,695	9.0	54,405	28.0
	Tirupati	27,560	18.0	10,293	2.0	54,150	28.0
	Private						
	Devotees						
	Total	155,606	100	46,9901	100	186,606	100

The above table shows particular feature of the Temple functionaries themselves have granted as much as 42 villages out of 114 in the 60 years similar their endowment accounts for 25% of the monetary endowment. It looks extremely special that the temple functionaries who should really be receiving these

endowments would themselves endow as much as 42 of the total of 114 village endowments to the Lord.

The temple functionaries generally recited Sanskrit and Tamil verses, or were musicians, poets, dancers etc. depended primarily for their livelihood upon their share of prasadam of the temple. An inscription in Govindarajaswamy temple of AD 1467 mentioned that the functionaries of the temple petitioned that they might be permitted to distribute among themselves the prasadam offered to the Lord similar to the practice of Tirumala, so as to maintain themselves. This is clearly shows that the prasadam was the main source of income for the temple functionaries.

The question now arises how temple functionaries were able to mobilise the large resources that were necessary to enable them to make endowment to the temple, both of villages and of money, to the extent of 42 of the 114 villages and to the extent of nearly 25% of the monetary endowments.

The pilgrims who depended for his food upon the temple prasadam had to purchase it from such of temple servants has had more than what they required. There were rare instances in which the donor ordered that the entire quantity of the food offered by him should be distributed among the pilgrims.

TEMPLE UNDER THE MATLICHIEFS

The Matli chiefs were among the most important of the feudatory dynasties connected with this district. They belonged to the Devachoda family. They ruled from Matli in Rayachoti Taluk Kadapa district, their rule over the eastern half of the Kadapa district comprising parts of Badvel, Siddhavattam, Kadapa, Pullampet or Rajampet taluks, with the Anantarajapuram near Rajempet as their capital. They come to the forefront when the Vijayanagara Empire was at its zenith. They had acquired sufficient status to enter into matrimonial alliances with the imperial house itself. They stood firmly by the rulers of the fourth or the Aravidu dynasty and helped to continue the great traditions of the Vijayanagara Empire in diverse spheres. The first ansister of the family was Bommaraja. He had three sons namely, Somaraja, Timmaraja and Mangaraja. Somaraja had five sons. Of all these chiefs, Varadaraja,

the son-in-law of Sri Krishnadevaraya, functioned as the virtual ruler. An epigraph at Tirupati (AD 1544) registers his gift of 312 rekhai-pon (gold coins). This was made use of by the Temple authorities for the improvements of tanks and channels in the temple villages⁶².

The next Matli chief of importance was Kumara Anantaraja exercised authority over the territory lying between the hills of Tirupati and Ahobilam. He was a great scholar, he deeply attached to the Visishtadvaita School of Ramanuja but was however, tolerant of other schools of thought. Considerable light is thrown on the varied achievements of Kumara Ananta in two epigraphs of (AD 1628) noted on the walls of the Pathala Mandapam at Alipiri⁶³. He founded about a dozen free feeding houses for the benefit of pilgrims proceeding on foot between Setu and the Himalayas. Tirupati was one among the places where such a house was established. Tirupati itself, he constructed Gali- gopuram (the tower on the top of the front hill) on the path way with a flight of steps. The other inscriptions at Tirupati reveal that the major works for which Kumara Ananta was responsible at Tirupati included the big outer gopuram (tower) of the temple of Govindaraja with seven storeys and the second gopuram at the foot of the hills called the Kotta- gopuram through which the pathway to Tirumala runs. His numerous other offerings to the shrine included a crown set with gems⁶⁴. He made many gifts to the temple at Srikalahasti also. Finally, Mirjumla marched against his principality and after occupying it entrusted its administration to Triambaka Sankaraju Pant. With this the administration of the Matlis in the district came to an end.

CHANGES IN TEMPLE ORGANISATION

Changes in the management of the temple resulted from the great increase in endowments of land and money during the 15th - 16th Centuries. The number of temple villages increased from about 15 to 100 in the middle of the 14th century. Monetary endowments carrying with them the responsibility of productive interest

^{62.} V.K. Mohan, The Comprehensive History and Culture of Chittor District, M.F. Prasad Publishers, Hyderabad, 2009, p. 154

^{63.} T.T.D Epigraphical Series, Vol-6, Tirupati, 2000, p.143

^{64.} Veeraraghavacharya, n.21, Vol. No. 01, p. 234

reached large proportions through this century of rapid growth, the basic secular management of temple remained intact.

The management of the temple secular affairs under the Sthanattar was created in the late 14th century when festivals and food offerings were few. As wealth in the form of lands and money began to pour into the temple under the patronage of Vijayanagara rulers, the Temple expanded rapidly, a number of minor temples were established along with feeding houses and rest houses for the comfort of increased number of pilgrims, the establishment of the these minor and axillary institutions was a natural part of the growth of the temple consistent with the class of texts (Agamas) upon which temple procedures were based and with the development of other temples in South India. The numerous minor and axillary temple institutions established at Tirupati between AD 1456 and 1570.

The sway of the Muslim kings of the Golkonda and Bijapur over the Carnatic country was a passing phase. Aurangazeb after he became the emperor at Delhi was keen on extinguishing them because of his over powering ambition to capture and annex the Deccan and the Carnatic countries to his empire. As in the days when the Vijayanagara prince Kumara Kampana fought the Sultanate of Madura, when Shivaji and his successors had to fight against the Muslim armies, the natural destruction of the Muslim and Maratha powers and consequent rise of the British power were inevitably connected with fortunes of the temple.

MODERN TIMES

In AD 1843, the East India Company divested itself of the direct management of non-Christian places of worship and native religious institutions. The administration of the shrine of Sri Venkateswara and a number of estates were then entrusted to Sri Sevadasji of the Hatiramji Mutt at Tirumala, and the temple remained under the administration of the Mahants for nearly a century, till AD 1933.

In 1933, the Madras Legislature passed a special act, which empowered the Tirumala Tirupati Devasthanam (TTD) Committee to control and administer a fixed group of temples in the Tirumala-Tirupati area, through a Commissioner appointed by the Government of Madras.

In 1951, the Act of 1933 was replaced by an enactment whereby the administration of TTD was entrusted to a Board of Trustees, and an Executive Officer was appointed by the Government. The provisions of the Act of 1951 were retained by Charitable and Religious Endowments Act, 1966.

TEMPLE UNDER GOLKONDA KINGS

In 1636 Shah Jahan emperor of Delhi, invaded the Deccan, annihilated the power of Ahamadnagar and made a treaty with Bijapur, by which Bijapur was left free to subjugate a much territory from Vijayanagara's as possible. Golkonda was likewise declared free in this respect. Bijapur took Vellore and Golkonda seized Chandragiri from 1639 Golkonda began its conquest of Vijayanagara state through its powerful minister of Mir-Jumla.

The region around Tirupati was gradually brought and conquered under the rule of Golkonda, and the whole process occupied the period from the treaty of Shah Jahan in AD 1636 right down to Mirjumla's transfer to Mughal Court in AD 1656. In 1680 East India Company sent an envoy to meet the Golkonda minister Akkanna and he met the minister brother Madanna there⁶⁵ who advised him to go to Tirupati to contact Akkanna. From these, it is obvious that Tirupati which flourished as a famous centre of pilgrimage become also the centre of political and even military administration during this period.

Soon after, the territory passed to the possession of Akkanna, when Madanna and Akkanna became the principal responsible officer for the Government of the territories of Golkonda. All these officers governed the territory through subordinate officers who had their headquarters within the region, and conducted the government from there, and Tirupati figures as the headquarters of this subordinate government, where Chintapalli mirza, the local governor had to be seen by the English agent, who was hence directed to Golkonda itself to see the Nawab Neknam Khan in this locality.

With the fall of Golkonda naturally this region passed into the possession of the Mughal Empire. Having conquered the two southern kingdoms and crippled the

M. Rama Rao "Temples of Tirumala, Tirupati, and Tiruchanur, TTD, Tirupati,1982, p.25

Marathas, with Arcot as the capital, Vellore naturally became the citadel of the province. Chandragiri and Tirupati also figured as important centres and headquarters of the divisions under the bigger province. The territory of Arcot province enjoyed a measure of prosperity and good administration under Sadat-ulla-Khan, and his successors Dost Ali for a period of more than thirty years. Sadat-ulla-Khan as Nawab ruled till AD 1732 and was succeeded by his nephew Dost Ali as the Nawab of Carnatic 66

The Marathas invaded the Carnatic and, before Dost Ali had intimation of it they were already at the head of the pass leading into Chittoor. Dost Ali made the best of the bad bargain, and took his stand at the pass of Damalacheruvu through which the Maraths had to descend by the Kallur pass to get into the plains. Not withstanding the strong defence, Dost Ali suffered a defeat, both himself and his son namely Hussain Ali falling in a battle in AD 1740 AD.

Safdar Ali, son of Dost Ali, had come up in obedience to the commands of the father after plundering the country, the Marathas under Raghoji Bhonsle agreed to withdraw on the payment of a crore of rupees, which Sfadar Ali agreed to pay. Sfadar Ali now became nawab and for greater safety shifted his capital to Vellore, ⁶⁷ where his cousin Murtaz Ali was at that time holding the governorship in succession to his father. He had accumulated much wealth and had married a sister of Safder Ali.

When differences broke out between them the Nizam invaded the Carnatic at the head of a very lage army. The government at Arcot submitted and the Nizam confirmed the infant Muhamad Ali as the Nawab and appointed Anwer-ud-din as a guardian to the young prince. Anwar –ud-din removed the young prince of Arcot and was carrying on the administration from there, when the occasion of a marriage in June AD 1744 was taken as an advantage to assassinate the young prince. Anwar-ud-din shifted the Nizam and was rewarded with the Nawabship of the Karnataka in AD 1744.

K.A. Nilakanta Sastri, A History of South India, Oxford University Press, Chennai, 976, p. 56

^{67.} Ibid, p. 124

TODAR MAL AS A PROTECTOR OF THE TEMPLE

In 1687, Golkonda was controlled by the Mughal emperor Aurangazeb and the Carnatic passed under the Nawab of Arcot, who acted on behalf of the Nizam of Hyderabad, who was supposed to be the Mughal Subedar of the Deccan though in theory, this arrangement was a next delegation of authority, in practice the Carnatic became a veritable cockpit in which the Nizam, the Nawab, the Marathas and the Europen trading companies, i.e., the British and the French fought for primarily spreading for feeling for insecurity throughout the country, Sadat-ullah-Khan (1710-1732) who had the title as Todar Mall (a proficient fighter), there are three images in the Tirumala temple, just outside the Tirumalaraya Mandapam, facing the main shrine and in the position of worship. The three statues made of bronge represent Todar Mall, his mother Mohan Devi and his wife Pitabibi. It is known that the Todar Mall rendered meritorious service to the famous Varadaraja Temple at Kanchipuram. His images are also found in the Sir Rangam Temple and the Anjaneya Temple at Mulbagal and the presence of the Todarmal wife and mother images in the Tirumala temple definitely shows that this Hindu general of the Nawab of Arcot gave his protection and rendered some service to the hill temple and probably the temple in Tirupati.

THE MARATHA PERIOD

In AD 1740 the Marathas invaded the Carnatic under Ragoji Bhonsle and entered into the Chittoor district by the Kallur pass, and defeated and killed Dost Ali and his son in the battle of Damalacheruvu, then Dost Ali's another son Safdar Ali, sued for peace from Vellore fortress and Raghoji Bhonsle agreed to retire on payment of one crore of rupees.

Raghoji Bhonsle took the opportunity to visit Venkateswara Temple and paid his obeisance to the Lord and present valuable Jewels to Lord Venkateswara. These jewels are still preserved in the temple in Raghojivari –pette (Box) the offerings were as follws⁶⁸:

- One sting of pearls with a pendant of a flat ruby inlaid in a flat emerald etched, valued at about Rs. 33,000
- One sting of pearls with a pendent of etched flat emerald, valued at about Rs 28,000/-
- One set of 17 pearl string with 20 pearls in each string valued at about Rs 28.000/-
- One Kalikuturayi- a Jewel of precious stones curred at the top to be attached to the crown, valued at about RS 8,500/-
- 5. One pearl garland of 5 strings of 20 sets with a pendant of diamonds on the obverse and rubies on the reverse, valued at about Rs 45,000/-

The food offerings to the deity were usually altered appears some time. Formerly from the earliest days, the food offerings used to be designated as Tiruponakam or Sandhi Tiruponakam (cooked rice only). The name given in the inscription is *Avasaram* the word *Avas* in Sanskrit is food. This term is noticed also in three previous inscriptions of the year 1554, 1579 and 1616⁶⁹. The inscriptions also make it clear that there was a similar food offering instituted by one Maharaja Sri Shudaji Bhanuji Pantulu. There seems to be some justification to inform from the inscription that Aliya Ramaraja's food offerings ceased after the conquest of the country by the Golkonda Kings and that the few who were continuing to do Service in the temple stood in need of some wholesome food like suddhannam (cooked food).

Sadat-ulla Khan was appointed in October 1713 as the Nawab of Deccan country and Fauzdar of Karnataka, Golkonda countries. The Jageer of Zulphikar Khan was made over to him. In a letter dated 18th May 1740 written by Ravantula Audiappah, a servent of the English at Kodakanti near Arcot, there is a piece of information that on that date Baji Rao's mother and his wife had arrived at Tirupati (to worship the Lord) and that Krishnaji Pantulu had gone from the Arcot to receive them. The same Ravanutla Audiappah wrote to the English a letter on 27th September AD 1740 received on 1-10-1740 from which it is seen that the income from the Tirupati temple was being systematically appropriated by the Nawab of Arcot and that a sum of rupees (50,000) thousand was ordered to be handedover to the Vakils of Marathas as an urgent and partial measures of satisfaction of demands, out of this

V.V. Subramanya Kumar, Sacred Shrines of Tirupati, Aswin printers, Tirupati, p. 121

amount the vakils had the sanction of Baji Rao to distribute Rs (20,000) on charities in the Tirumala temple. The distribution might have been in compliance with the intention of Bajirao's mother and wife when they worshiped the deity on 18th May. The Vakils belonging to the Martha's had already made a very strong demand of the Nawab for their money. Although he was much displaced with them for their ill behaviour yet he received them with respect and allowed them some money for their expense and promised to pay them one hundred thousand rupees has been already ordered to be paid them at Tirupati out of the money and told them to distribute 20,000/- for charity there at the Pagoda and to bring the remainder.

EMERGENCE OF BRITISH POWER

Sadat-ulla –Khan, Successor to Dost Ali (1730-1740) sent his son-in-law, Chanda Saheb, against the southern powers. He technically captured Trichinapally from the Madhura Nayak queen Minakshi (1736) and threatened Tanjore, the Maratha ruler of Tanjore, ⁷⁰ Pratap singh appealed to the Maratha emperor Shahu for help and an army of Raghuii Bhonsle marched towards south.

Safdar Ali was assassinated by his cousin Murthza Ali. Safdar Ali son, the young Muhammad Ali, who succeeded him, was in turn murdered by an afghan. Anwaruddin Khan who had been sent by the Nizam to restore order in Arcot, now proclaimed himself Nawab of Arcot.

TIRUPATI UNDER THE FRENCH

According to the Dairy of Ananda Ranga Pillai in 1746, the French under Dupleix captured Madras from the English. Nawab Anwar-uddin asked Dupleix to surrender Madras to him. Dupleix refused and when Anwaruddin marches against him, his forces were easily defeated by a handful of French soldiers, equipped with artillery in the battles of St. Thome and Adyar (1746).

French prestige rose high and the Polegars of Venkatagiri, Kalahasti, Karvetinagaram etc, began to treat Dupleix with feelings of regard and caution. When the Second Carnatic war began the French forces, which went to the help of Chanda Saheb, the enemy of Anwaruddin, defeated and killed in AD 1749. As a result the

R.C, Majumdar, Roy Choudary, H.C., An Advanced History of India, Macmillan India Press, Madras, p. 639

French prestige and power rose still higher. The Dairy of Ananda Ranga Pillai the Dubash of Dupleix, has a few interesting entries ranging between 1743 and 1749.

In AD 1747 Raja Narasinga of Bommarajupalyam (Karvetinagaram) sent some presents to Dupleix including prasadam from Tirupati. It is also known that Srinivasacharulu, who fled, was the amaldar of Tirupati, appointed by Dumalli Krishnaji Pandit, Dewan of the Nawab of Arcot. He had visited Tirupati during the Brahmostavam, which accrued soon after Anwaruddin's death, and on that occasion had made the appointment. The rent was too high and hence the Amaldar fled. The French seem to have acquired the Tirupati region for themselves after their victory at Ambur and the rent they fixed was also very high. It has to be inferred that with the establishment of the Nawab of Arcot near normal conditions prevailed, that pilgrim's traffic was resumed and the revenues of the Temple began to increase⁷¹ and that they were formed out for fixed annual payment.

TIRUPATI UNDER THE BRITISH

With Clive's victories at Arcot in 1751, the French began to lose the war. With the recall of resourceful Dupleix in 1754, the French failure in the Carnatic was complete. Muhammad Ali, the protégé of the British, became the Nawab of Arcot, and he made over to the English government of Madras certain revenues of the Carnatic, which included of Tirupati. Political conditions, however, were still settled and the English had to rekon with the Marathas. The forces of Mysore and the enemies of Muhammad Ali, the lawful ruler of Carnatic, Tirupati with its rich revenues, was coveted by resourceful generals and ambitious rulers.

In 1753 it was surprised by Muhamad Kamal one of the generals of disbanded army of Raja sahib, son of Cahnda Sahib. The main English forces were engaged around Tiruchinopally and further south and hence only a small band of three companies of sepoys and forty European troops with three pieces of cannon alone could be sent from Madras to the relief of Tirupati. This was defeated by Muhammad Kamal, who however, ultimately lost the battle as his elephant was shot and killed and his standard bought down⁷². His soldiers fled in panic, the English army was helped by Nazibulla, the brother of Muhammad Ali.

^{71.} V.V. Subramanya Kumar, n.69, p. 43

^{72.} Veera Ragavacharya, n.21, p. 142

In 1757, Nazibulla rebelled against Muhamad Ali and advanced against Tirupati after capturing Nellore. This time a large English force came to Tirupati and established its camp there. Nazibulla gave up his plan of attacking Tirumala. In 1758 Tirupati was threatened by Abdul wahab, another brother of Muhamad Ali. He entrenched himself at chittoor and Chandragiri and advanced against Tirupati.

In 1759 Tirupati was attacked by Gopal Rao, a Maratha general who had camped at Damala Cheruvu. The Marathas had originally come to the help of Tanjore and later Muhamad Ali but were staying on to fish in troubled waters. Gopal Rao's eyes was on the revenues of Tirupati, when he had to go at the call of the Peshwa of Poona, he left a small force under Narayana Sastri. Abdul Wahab overpowered him and wrote to the English that he be permitted to farm the revenues of Tirupati, but this was promptly refused. Narayana Sastri moved his head quarters to Karkambadi⁷³ a few kilometres to the north of Tirupati, levied troops from the Polegars, collected a large force and advanced against Tirupati. A small English force was easily driven back. His army went up the hill and over-powered the sepoys and Guards some of whom were killed even in the premises of the Temple. He had to withdraw, however, when French, English forces attacked Karakambadi. A company of troops was also sent to the help of Tirumala but it was not permitted to go up as a Majority of Sliders were non-Hindus.

TIRUPATI AND HYDER ALI

According to the Rajavamasavalli (Annals of the present royal family of Mysore) the Odeyars of Mysore were devotees of Lord Venkateswara and the kings from the Kanthirava Narasaraj (1639-1659) were in the habit of making donations to the Tirumala Temple. Chikka Devaraja Odeyar (1672-1704) the greatest of the dynasty and regarded as the real founder of Modern Mysore made a provision for ghee lamp, Sahasranamarchana and food service in the temple. Dodda Krishanaraya Odeyar who successeded him issued a copper plate grant dated 1730 granting the revenues of certain villages. When Hyder Ali usurped the throne of Mysore from Chikka Krishnaraja Odeyar in 1761, he did not disturb the religious grants of his forefathers.

^{73.} Ibid, p. 144

According to the Rajavamsavalli, Hyder Ali replaced the gifts to the Tirumala Temple like gold vessels and umbrella with pearl pendants, which have been gifted by the rajas and had became old and damaged with new one and made his gifts in the shape of gold and Silver ornaments and large gold vessels for food offerings to be used in the temple.

As the English took the side of the Nizam in his war against him, Hyder opposed the English with great ferocity and conducted a devastating raid on the Carnatic in 1769. In the course of their raid Abdul Wahab handed over Chandragiri to Hyder Ali who however, did not lay violent hands either on the shrine or of its revenues. Willks, the historian of Mysore writes that Hyder, more than half- Hindu way of life had induced him to grant un –qualified protection of the sacred Temple of Tirupati, only nine miles distant from Chandragiri, to the extent of not even interfering with the payment of a tribute to Muhammad Ali for similar identity.

In 1782 Hyder died at Narasingarayapeta near Chittoor where lies his tomb, Tippu, his son and more turbulent, does not appear to have threatened Tirupati in the course of his campaigns against the Marathas and the English.

TEMPLE UNDER THE EAST INDIA COMPANY

After the death of Aurangazeb in AD 1707, the Mughal Empire collapsed in India and it was a period of unrest as far as South India was concerned. The kingdom of Golkonda and Bijapur also disappeared and the Marathas were waxing strong during this period.

The British and the French were also poised against one another, each trying to establish supremacy in the country over the other. The role of the English under Robert Clive, the struggle of the French under Dupleix and Bussy to establish a foothold in South India, the Carnatic wars in which the Nawab of Carnatic was a helpless pawn.

During the early years of this period, the mother of Bajirao and Bajirao's wife were said to have worshiped the lord of Tirumalai at Tirupati.

Robert Clive himself was not above utilizing the revenue of the temple during this period to further the interests of the East India Company. Through lease

arrangement, the Nawab of Arcot had collected the revenue out of the income of the Temple. The revenue of the temple were assigned to the English and it is said that the English obtained about 3 lakh rupees in the year 1753-58 from the temple.⁷⁴

The whole revenue of the Temple from whatever sources derived was under the management of and appropriated by the circar or Government. A regular establishment was entertained and paid salaries and a horde of Brahmins are maintained by lands appropriated for that purpose, over the force of surrounding country called manniyams or estates enjoyed on very favourable terms under government's subject only to a slight *Joday* or tax the head general officer there is called Tahasildar, whose business is the general superintendence over the others to see that the pilgrims are well treated and lodged in proper place; supplies kept fairly in the Bazaars, ceremonies performed as paid for, and that no bribery tyranny or oppression of any sort takes place. During the Brahmostavam or nine day festival an additional *sibandi* is allowed with twenty five persons; twenty putwars and five hircurraks or scouts to bring intelligence of the arrival of any Pilgrim of rank and to keep the peace among the enormous crowd that annually fills this part of the country.

According to Mackenzie manuscripts, the East India Company acquired a portion of Carnatic from the Nawab of Arcot in 1748 together with the arrangement of revenues from the Lord Venkateswara Temple. Muhammad Ali, the Nawab of Arcot, was only a nominal ruler. He was himself deeply in dept to the English Company at Madras and to various private persons, who charged him to intact as high as 30 to 36%. The Nawab of Arcot's debts became a scandal and the creditors were often granted assignments on the revenues of the district, the creditors thus becoming petty Nawabs in their own areas. The real power was in English company, which was not prepared to assume administrative responsibility thus from 1749 i.e., middle of the 18th century, the East India Company came into possession of the income of the Tirumala Temple and later it took over direct management of the temple. In the beginning of the 19th century when they arrived at an agreement with Muhammad Ali's son. In 1801 Wellesly, the Governor General, took the decision to assume responsibility. The evil of the double government was put an end to and Umadat-ulumra's successor Azimud-Doulla became a pensioner of the English. The company

^{74.} T.T.D Epigraphical Series, Vol. 5, Tirupati, 2000, pp. 219-220.

coverd all the districts and appointed district collectors to examine the sources of revenue and collect the revenues themselves. Chittoor was the first head quarters of the North Arcot district. The district officials came to Tirumala temple and made detailed enquires not only about the revenues but the day to day Kainkaryas or Services⁷⁵, the rights connected with them etc. On the basis of these enquires a set of rules, called Bruce's code, was drawn up in 1821. Whatever lands the temple had acquired after the establishment of peaceful government after the close of Carnatic wars, were resumed by the company and in their place a fixed annual grant was made. This was called a *Tasdic* allowance. Such an allowance was fixed for all the major and minor temples of Tirupati.

When peace was established in the sub-continent, the East India Company investigated all matters relating to the temple, such as its management, its income and its sources, the worship of the Deity, daily food offerings and special offerings on certain days of the week, fortnight, month and other occasions and other relevant items and got up five records. i.e.

- The *Dittam*: containing the rations for food-offerings for all Deities and icons
 of the Vaishanava Alvars, Acharyas and others.
- The Kainkarya-patti: laying down the duties and emoluments of the different classes of functionaries and servants prepared twice, once in 1801 and again in 1820.
- The Bruce's Code: for an objective administration of the temple and all its affairs, and prepared by the Collector on 25-7-1821
- 4. The *Sawal-Jawab-patti*: giving a list of questions and answers relating to the duties of functionaries and their income, religious services, endowments and other similar items, prepared in 1819
- The Paimayishi Account: containing measurements of Temples and other buildings, and an account of the Deities and images enshrined and preserved in them, produced in 1819.

The Administration of the Tirumala temple during the Company time was according to a set of rules called the *Bruce's code*.

^{75.} Ibid, p. 221

According to Dairy and consultations in Fort St. George, Chennai from 1751 onwards there are records to show what amounts were collected every year, the agency employed for doing it.

The Code embodied 42 provisions, according to which the administration of the temple was carried on by the Company till 1843, when the temple was entrusted for management to Sri Mahant Sevadas, the head of the Sri Hathiramji Matha of Tirupati.

TEMPLE REVENUE UNDER EAST INDIA COMPANY

The revenue come to be assigned in due course to the English who punctually and vigorously collected every rupee received in the temple. They were received in three principal instalments known as the September, December and June corresponding to (Brahmostavam, Mukkoti Yeekadasi and Anivari Astanam).

3.4 Temple revenue collections from 1753 to 1758 (in Rupees) under the East

India Company

Year	Collections in Pagodas	Received in Rupees		
1753-54	56,432	92,000		
1754-55	59,124	58,841		
1755-56	52,665	53,235		
1756-57	45,296	51,240		
1757-58	45,245	50,866		

The dispatch from the select committee at Madras to the Secret committee at TFG states 20 November 1756. The Nawab has assigned to the company for the current year 8 lakhs of rupees from the Arcot country. Bommaraju palyam Paligar paid 7994 palliput pagodas and paid Rs. 70,000 more in four months time. The Tirupati renter paid regularly in three instalments yearly rent of 45,000, Sadut-ulla Khan pagodas and 52,000 north Arcot rupees.

There is an entry dated 13 October 1757 to the effect that, the superiority of the French forces compelled the English to recall the troops from Conjeevaram⁷⁶ to Madras and to order back. 10th November 1757 the Nawab's dent on April 1756 at

M. D. Sampath, Chittoor Through the Ages, B.R. Publishing Corporation, Delhi, 1980,p. 134

13,71, 906 pagodas, by 30th June last, it had fallen to 11,91,324 pagodas, this was rendered possible by his paying his assignment in full, the full receipt of Tirupati rents and the mortgaged countries of October 2nd 1758. The Tiruapti rent had been regularly paid, the principal collection is now beginning and it is hoped will not be interrupted by the French. The French have occupied Arcot, Tirupati and Conjeevaram.

A letter from Mr. Pigot to the company dated 28th July 1759 has estimated revenues of various provinces etc. says "other revenues are recorded as follows. Tirupati 2, 50,000, Tripassore 2, 00,000, Conjeevaram 1, 50,000⁷⁷. It is therefore, a state assumption to say that the English company was getting annually about Rs 2, 50,000/ from the Tirumala Temple and the lands attached to it.

On 17th October 1758, the Tahasildar informed the Governor that the French with the help of the Chief of Machilipatnam, Nazibulla Khan of Nellore, and Abudul Wahab Khan of Chandragiri having entered into a confederacy took possession of the Tirupati pargana. Abdul Wahab fixed his standard and employed his people to maintain security. But the French demanded that Abdul Wahab should first furnish security and then rent the pargana. He was unable to comply and Srinivasachari was sent for and the pargana rested to him after obtaining security for the first feast kist and sand given. This was on the 7th October 1758 which was the first day of the Brahmostavam. The Tahasildar wrote to the Madras Governor to send troops and recapture the temple and the pargana. The Governor found fault with Srinivasachari for betraying his masters. But Damarla Venkatappa replied that he used his discretion wisely so that the pargana did not pass into the hands of the Abdul Wahab. It may be stated here that when the French entered Tirupati on 6th October the company troops dispersed and went via Ravala Cheruvu to Madras. On the 6th October Nazibulah and the French Chief went to Chandragiri. The Governor found fault with Bangaru Yachama Naika and Damarla Venkatappa for having allowed. The small French forces to pass through their territory without any attempt to prevent the entry. He wanted them to show better feudality to the Nawab and the English. He indicated that further action would be taken after the rainy season was over. The second of Srinivasachari was given by the chief of Machilipatnam. Abdul Wahab Khan obtained in the name of his son Tahasildar of Tirupati. Srinivasachari was not agreeable to this and found his affairs in confusion. The capture of Tirupati by the French was not an

^{77.} Ramesan, n. 15. P. 456

expected event. The Tirupati rent has been regularly paid, the principal collection is now beginning and it is hoped will not be interrupted by the French. The post script says that the French have occupied Arcot, Tirupati and Conjeevaram.

The Tirumala temple continued to be an unfailing sources of income till September 1800, as is seen from a letter from Lord Clive to the Nawab of Arcot in connection with the arrangements to be made for the pilgrimage of Raja Raghotam Rao to Tirupati. Although the temple along with the pargana of Tirupati was nominally the property of Nawab of Arcot. The revenue of the temple was assigned by him to the East India Company. Even this fiction disposed the Nawab and assumed the direct administration of the temple.

TEMPLE REVENUE UNDER THE BRITISH

During the time of Carnatic wars, the finance of the Tirumala temple was not as bright as before, the main interest of the East India Company was the income of the temple only. From the days of the Nawab of Arcot the net income of the temple was appropriated by the secular authorities for their own functioning.

The Tirumala Temple is distinguished by oblations which are offered to God by Vishnu's votaries from all parts of India. Princes send Vakeels or Ambassadors to present their offerings to the shrine. The offerings are not always presented by the interested party. They may be sent by relations, friends, Vakeels, the offerings are various extents, they seldom exceed 100 rupees. The God compliments the worshipers at his alter with presents proportioned to the liberty of their oblation.

Second source of revenue is called presents given to the idol for its own use, whatever Jewels or houses, cloths etc. the donor is made to pay the estimate value of the offering to Government before he is allowed to make the idol its present.

The third source of revenue is designated Arjitham or receipts and is of three classes i.e., Abhishekam (Purification), Naivedyam (offerings), Vahanams (processions). The whole of the revenue if the temple from whatever some derived are under the management and appropriated by the Government. A regular establishment is entertained paid by salaries. And a horde of Bramins are maintained by lands, appropriated for that propose. Over the face of the surrounding country, called Manyams or estates enjoyed on very favourable terms under the government. The

Asiatic Journal, May-August, International Islamic University Malaysia 1831, Biannual, vol.2, No. 4, pp. 24-36

temple is kept up in all its dignity, and the average receipts on the account of Government, for the last 10 years, or fuslies will show what a good thing we make of it. The details are available to us from the Devasthanam tastic book for ten years from 1233-34 to 1242-43 which provide an abstract of the sources and amount of income from each sources, the total income and also the Charges incurred under certain qualified heads of accountants.

3.5 Temple Accounts form 1823-24 to 1833-34

Year	Government	Kanukas	Dharmakartas	Total	Net
	contribution	etc.		receipts	Income
					and
			An and the second secon		Circar
1823-24	31,763	95,557	17,999	1,77,024	95,548
1824-25	34,972	1,46,356	14,933	,2,27,976	1,46,357
1825-26	31,427	1,07,785	13,007	1,83,933	1,07,785
1826-27	24,511	1,24,138	11,907	,1,92,258	1,24,114
1828-29	25,184	1,25,827	11,089	1,93,888	1,25,828
1829-30	25,403	1,18,246	11,124	1,87,504	1,18,247
1830-31	25,360	1,77,447	13,029	1,90,567	1,17,448
1831-32	28,262	1,18,361	13,050	1,91,379	1,18,361
1832-33	27,140	72,614	10,330	1,41,863	72,515
1833-34	31,210	59,468	14,672	1,37,021	55,468

Temple expenditure incurred for the temple worship alone need to be considered as compared to the total expenditure. It will be seen that the Circar contribution is less that the actual expenditure on temple worship.

3.6 Temple Expenditure and Total expenditure form 1823-24 to 1832-33

Year	Temple Expenditure	Total Expenditure
1823-24	37,848	81,476
1824-25	39,872	81,619
1825-26	34,358	76,148
1826-27	25,749	68,114
1827-28	25,781	68,060
1828-29	26,884	69,257
1829-30	30,178	73,119
1830-31	30,199	73,010
1831-32	27,027	69,249
1832-33	34,662	71,553

The Mahants after they became *Vicharana Karta* in succession to the East India Company failed to claim the *Tasdik* amounts from the government or failed to credit these amounts to the account of each temple. Thus, a valuable source of income of the temple has been presently lost.

WITHDRAWAL FROM RELIGIOUS INSTITUTIONS

In 1841, the Court of Directors of the East India Company ordered the immediate withdrawal from all interference with native temples. The intention of the Government ran the manifesto, that the interference of all the public officers either with the internal arrangement of the religious institutions in question or with the administration of their revenues and funds of every description shall in altogether withdrawn and be vested in those individuals who, professing the same faith, may be thought best qualified to conduct the administration with regularity, such individuals together with their subordinate officers being held responsible to the court of Justice for any breach of the deities or trusts assumes by them. In pursuance of this resolution, the Tirumala Temple was handed over one Sevadas, the Mahanth of Hathiramjee Matham of Tirupati.

MUNRO'S VISIT TO TIRUMALA TEMPLE

Thomas Munro was The Governor of Madras during 1820-27. He was very sympathetic towards the Indian people. During his governorship that he entertained a

desire to visit Sri Venkateswara temple and arrived at Tirupati one day on the night of which God appeared to him in human form and dissuaded him from ascending the hill, he being a non - Hindu. He returned to Madras, but his strong attachment to the God reflected itself in his provision for a food offering to God each day permanently from the produce of a piece of land assigned, as it appears, to the Sarkar Archaka who was enjoined to carry on the service. This food offering was made to the Deity each day during the time of the first bell (i.e., first Naivedyam at which time bells are rung). He died of Cholera in 1827.

TEMPLE ADMINISTRATION UNDER MAHANTS

Tirumala Temple administration by the Mahants was satisfactory and there was all round noticeable improvement in the repair and renovation work of the temple and in the facilities provided to the pilgrims.

From 1843 to 1933 AD six generations of Mahants by discipleship exercised authority as the *Vicharanakartas* of the Devasthanams. During the management of the temple by the Mahants ⁷⁹ the swami pushkarini as well as the Markandeya, Agni, Yama, Vasista, Varuna, Varyer Kubera and Yudagalla thirthamas were renovated. The inscriptions in volume VI of the T.T. Devasthanams shows that the Kapilathirtham as well as the surrounding mandapas were renovated during the time of the *Vicharanakarthas*. Sri Mahanth Sevadusji also constructed the other gopuram of the temple in Tirumala called the Padikavli Gopuram along with certain other mandapams. This was in the year of AD 1878 obviously the mention is regarding his renovation of the outer gopuram. Inscription No. 242 in the same volume also mentions that one Ramalakshmanadasa fixed a gold kalasam on the Vimanam of the temple in the year 1908. ⁸⁰ "Two rest houses were also constructed at Tirupati and sheds put up at Tirumala besides 15 quarters in the thousand pillared Mandapam ⁸¹ in Tirumala. Sometimes conveniences were also provided and pathway made safer by the installation of electric lights throughout the route in 1929 under the Mahants. The

Ananda Nilaya Vimaana Samprokhanam, TTD Special Bulletin, Dated 26-8-1958,p.43

^{80.} Ibid, p. 45

^{81.} Seethapathi, n.6, p.222.

last Vicharanakartha of Temple Mahant Prayagadasa constructed the extensive first Satram for the pilgrims near Railway station in Tirupati.

After the Mountford reforms were introduced in 1919, the Government felt the need of the legislation on the religious endowments. The Raja of Pangal, the then Chief Minister of Madras state, conceived the idea of establishing a Board of Commissioners on the lines of the Board of Charity Commission in England to have full control over the religious institutions⁸². A bill was accordingly drafted and the Madras Hindu Religious Endowments Act came into existence in 1925. The Hindu Religious Endowments Board (HREB) was formed with a president and four Commissioners having power of supervision and control over the temples and Mats. Later, a number of defects were soon found in the working of the Act of 1925. As the Mathadipathies and some managers of temples questioned the validity of the Act, 1927 was the first legislation of its kind in India with regard to the religious institutions. This act became an important religious Act whose model has been copied years late by other states in the country. In order to remedy the defects discovered in the working of the Act, several Acts have been brought out since 1927.

IMPORTANCE OF SANATHANATARS

The system of the Sanathanatars settled down during this period. Temple accountants called Tirumnara also made their appearance having power to maintain Accounts. This is sure that this temple became very prosperous during this period needing the assistance of Accountants for the maintenance of temple accounts. The temple accounts actually first makes its appearance in the year AD 1380. Another important inscription enabling us to infer the composition of the Sanathanatars of Tirumala is extracted below.

Hail! On the 11th day of the Margali month in the Pramoduta year current with the auspicious Saka year 1312, this is the silasasanam executed by us, the Sthanatar of Tirumala, in favour of Mullai-Tiruvankata-Jiyar, the manager of the Arisanalaiyan-Tirunandanavanam (Flower-garden) at Traumata of the prasadam offered (to God at Tirumala), 26 nali and 3 Valukku coming to your share shall be distributed as follows

^{82.} V.N Srinivasa Rao, Tirupati Sri Venkateswara, TTD, Tirupati, p. 207

: Deducting 15 nali and 3 valakku as the portion (sesham) for the Arisanalayanamatham (the Balance of) nali being the prasadam granted by to sthanattar, the sthanathar shall thus partake of it.⁸³

The above inscription shows that the *Prasadam* was shared between the Srivaishnavas, Tiruchchukanur sabhaiyar, Nambimar (Temple-Priests) Koyil-Kelkum-Jiyars and the two temple accountants. The prasadam was divided into twelve parts and then distributed. It can be inferred from the above that the sthanattar consisted of 10 members not taking into account the two temple accountants.

The Srivaishnavas referred to are obviously the Ekaki Sri Vaishnavas of Ramanuja. It was only one during Ramanujas time; and this number increased to four within three centuries. These Vaishnavas were obviously performing religious formalities such as worship in the temple in addition to their managerial duties.

TEMPLE ADMINISTRATION UNDER TTD

By the Madras Act of 1933, the management of *Tirumala Tirupati Devastanam* was transferred and vested in TTD Committee. The Committee was constituted with a favour of Trustees to man the administration of TTD. An executive officer was also appointed by the State Government. After the formation of Andhra State in 1953, the Act of 1951 was adopted by the Government of Andhra Pradesh and replaced it by a comprehensive enactment, namely the A.P Charitable and Hindu Religious Institutions Endowments Act, 1966. It came into force on 26-01-1967. Under this Act, the Administration was under the control of the Commissioner of Endowments, A.P. The legislature has enacted the TTD No 20 of 1979. The administration of TTD was thus run according to the Act 20/1979 and the rules made hereunder.

FORMATION OF TTD

Madras Hindu Religious Endowment Act I of 1925 constituted the Hindu Religious Endowment Board with a President and 4 members nominated by the government for a term of 5 years to supervise and control the administration of

^{83.} Sithapathi, n.6, p.207.

temples and mutts in the whole Madras Presidency as a statutory body, with temple committees in each district.

Madras Hindu Religious Endowment Act II of 1927 classified temples into two categories. 1. Temple Administration by hereditary trustees and 2. Temple Administration by non - hereditary trustees. Temple committees were empowered to exercise supervision on trustees of non hereditary temples.

The Hindu Religious Endowment Board was empowered to exercise certain specified powers of supervision and administration over the Tirumala, Tirupati Temples⁸⁴.

In 1932, Separate Act for Tirumala Tirupati temples was formed. Through this act Tirumala Tirupati temples designated as Tirumala Tirupati Devasthanams (TTD). A board was constituted with seven members which include the Mahanth also. This was called as the Tirumala Tirupati Devasthanam Committee for a period of three years vested with all powers including the power to appoint and punish officers of TTD. A full time officer designated as commissioner who will be appointed by the government for a period of three years to assist the committee which delicates its powers to him⁸⁵.

The Madras Hindu Religious and Charitable Endowment Act of 1951 has redesignated Commissioner as Executive Officer with all executive powers. The TTD Committee redesignated as Board of Trustees, reduced to a mere policy making body. The members reduced from seven to five but the tenure increased from three to five years. This was constituted the Hindu Religious and Charitable Endowment Department with a commissioner with head-quarters at Madras to deal with the administration of all religious endowments⁸⁶.

The A.P. Charitable and Hindu Religious Institutions and Endowments act 1966 was increased the number of members of the TTD Board of Trustees from Five to Eleven. The tenure is again reduced from five to three years and created a post of

^{84.} V. Rajasikamani, *The Tamilnadu Religious Charitable Endowments Act XXII* of 1959, Sundarlalingam, Madras, 1971, p. 7

^{85.} S. Krishnaswamy lyyangar, History of Tirumala, TTD, Tirupati, 1980, p. 138

^{86.} V. Rajasikamani, n. 84, p. 22

Deputy Executive Officer to assist the Executive Officer of TTD⁸⁷. The Tirumala Tirupati's Act No. 20 of 1979, Section 47 and 48 of the new Act repeated the sections of the old act and certain other Acts. The new Act came into force on the 18th May 1979. Through this act increased the number of members of the Trust Board from Eleven to thirteen⁸⁸.

The act was constituted a five members management committee with the chairman of the TTD Board, Commissioner of Endowments, Executive Officer of TTD and two members of the Board nominated by the Government⁸⁹. This committee was empowered to exercise the general superintendence and control over the administration of TTD in conformity with the policy laid down by the Board.

Officers like Joint Executive Officer, Financial Advisor and Chief Accounts Officer are created and appointed by the Government with 3 year tenure. Special grade Deputy Executive Officer post is created on promotion⁹⁰.

The latest Act- the Andhra Pradesh Charitable and Hindu Religious Institution and Endowment Act 1987, came into force in Andhra Pradesh and applies to T.T.D also.

A new act to consolidate and amend the law relating to the Administration and governance of Charitable and Hindu Religious institutions and Endowments in Andhra Pradesh became law in 1987 and came into force on 28th May 1987⁹¹. Chapter XIV of this new act lays down the law applicable to Tirumala Tirupati. Section 96 of the Act provides for the Board of Trustees for the Tirumala Tirupati. Section 106 provides for the appointment of the Executive Officer and other officers. Section 107 lays down the qualifications for the persons to be appointed as Executive Officer and for others. Section 109 and 110 describe the powers and extraordinary powers of the

A.P. Charitable and Hindu Religious Institutions and Endowments act of 1966, Section 86

^{88 .} K.V. Bhaskar Rao, Organizational and Financial Management of Religious Institutions, Deep &Deep Pub, Delhi, p. 48, and see also TTD Act No. 20 of 1979 Section 4 and 9.

^{89.} Ibid, and TTD Act No. 7

^{90.} TTD Manuals, Tirupati, 2005, p. 13

^{91.} Seethapathi, n.6, p.40

^{92.} TTD Annual Report, 2007-08, TTD, Tirupati, p. 4

Executive Officer. Section 111 lays down the guidelines to be followed for utilization of the funds of Tirumala Tirupati.

Government also has *suo-mauto* review powers under section 122. It is thus to be noticed that the new act was strengthened the hands of the Government which can interfere and also exercise adequate control over the Tirumala Tirupati Devasthanams.

ADMINISTRATIVE SET-UP

The Act of 1987 came into force 23-5-1987. The Salient features of the Act 30/1987 are as follows.

- 1. The Administration of the TTD vests with the Board of Trustees
- The Executive officer is the Chief Administrative Officer with general powers to carry out the purpose of the Act. The subject to the governance and control of the Board of Trustees.
- The Board of Trustees under Section 97(vii) may delegate its powers to the Executive Officer. So, also the E.O. under section 109(2) can delegate his power to subordinate officers.

TTD BOARD

Tirumala Tirupati Devasthanam has a Board constituted by the Government for the TTD called "The Tirumala Tirupati Devasthanam Board" consisting of not more than 13 members including the Chairman⁹³ appointed by the State Government.

- 1. The Chairman
- 2. The Commissioner shall be ex-officio member
- 3. The Executive Officer shall be the Member Secretary ex-officio
- 4. Three shall be members of the State Legislature
- 5. One shall be person belonging to the Scheduled Castes, and
- 6. One shall be a woman.

It is stipulated in the Act of 1979, that the persons appointed as members should be persons professing Hindu religion.

^{93.} V.K. Bhaskar Rao, n.88, p. 57

FUNCTIONS OF TTD BOARD

Tirumala Tirupati Board functions for the promotion of Pilgrimage Tourism in Tirumala for that lay down polices relating to pilgrim facilities, to exercise general Superintendence, and to review the administration and to approve the budget having due to public interest, the services and amenities to be provided and safety measures to be undertaken for the pilgrims at Tirumala.

The Board will lay down general lines of policy and recommend policy guidelines to the TTD in accordance with the TTD Act, 1979. Following are the policy matters which will be taken up by the Board for consideration

- 1. Transport including construction of roads and communication
- 2. Accommodation
- 3. Catering
- 4. Protected water supply, sanitation electricity and other allied matters.
- 5. Darshan and worship
- 6. Safety to pilgrims and property
- 7. Medical and health facilities

Apart from these, other matters of policy on general superintendence and review in relation to the administration of the TTD having regard to public interest and the services and amenities provided to, and the welfare and safety measures to be undertaken for the pilgrims, devotees and worshipers resorting to TTD⁹⁴.

TTD MANAGEMENT COMMITTEE

According to section 97A, there shall be a Committee constituted by the Government for TTD called "The TTD Management Committee" which shall be a corporate body having perpetual succession and a common zeal with powers to acquire, hold and dispose of property and shall sue and be sued by the said corporate name⁹⁵. The committee consists of the Chairman of the TTD Board, who is ex-officio Chairman of the Committee, the Commissioner who is a member, ex-officio, the Executive Officer who is the ex-officio member Secretary of the Committee and two other members of the Board nominated by the State Government. Under Section 7 of

^{94.} TTD Rules and Regulations, (Hand book of TTD Employees) TTD, Tirupati, 1979, p. 6

^{95.} The TTD Administration Report, 1979-80, TTD, Tirupati, p. 4

the TTD Act 1979, the administration of the TTD shall vest in the Committee. The Committee shall manage the properties, funds and affairs of the TTD and arrange for the conduct of daily worship and ceremonies and of the festivals in every temple according to its customs and usage. It has the power to fix the fees for the performance of *Archana*, Ritual, *Utsavam* or any service connected with the TTD. The Committee has the power to call for information and accounts as may in its opinion be necessary for reasonable satisfying itself that the TTD is properly maintained and the endowments appropriated to the purposes for which they were founded. The Committee will fix *Dittam* of in the temples and exercise the general superintendence and control over the administration of TTD in conformity with the policy laid down by the Board.

The Management Committee shall consider the budget presented by the Executive Officer of TTD. The Committee will also have to submit to the Trust Board, a report on the administration on the affairs of the TTD during the year. It is felt necessary that after presenting the budget every year, the administration should publish a detailed note on the financial matters of the TTD in all newspapers for enabling the public to know the financial policy of the administration.

The income of the temple including land revenues was Rs 11 lakhs in 1933, 22 lakhs in 1949 and 2.5 crores in 1964. The pilgrim's number increased to ten thousand a day and on festival occasions and during summer season the number went up to 50,000. A policy was laid down to utilise the income first on the temple towards preservation, maintenance, renovation then on the pilgrims for good Darshan, Shelter, Food, Sanitation, Medical Aid, Water supply and Transport. On the public towards poor homes for the Disabled, Orphanage for the Destitute and Hospitals and Leprosy Homes for the Sick and on Education. The surplus was utilised towards *Srinivasa* Mission for Information and Publicity and Propagation of Hindu Religion and Dharma.

EXECUTIVE OFFICER

The Government of Andhra Pradesh shall appoint an Executive Officer and Joint Executive Officer, Tirumala and Tirupati and Special Grade Deputy Executive Officer. Every officer appointed shall be a person professing Hindu Religion. The

^{96.} Dittam means the schedule of articles and other requirements of worship or offering in connection with the daily rituals in TTD temples.

conditions of service of the officers appointed shall be determined by the Government. Every officer appointed shall be a whole time officer and shall not undertake any work unconnected with his office without the prior permission of the Board of Trustees. Any officer appointed shall be paid out of the TTD funds⁹⁷.

The Tirumala Tirupati Devasthanam is a premier religious and social welfare institution which administers a group of 12 sub temples in and around Tirupati apart from the Srivari Temple at Tirumala. TTD also undertook various activities of social relevance. It runs five charitable institutions, eight hospitals and over 250 Kalyanamandapams, it promotes Indian Culture and Tradition by setting up projects like Annamacharay Project, Dasasahiti Project, Alwar Divyaprabandham Project and Vengamamba Project and by publishing books on Hindu religion, epics, Puranas, Agamas and Temple Art.

TTD has made substantial contributions to the social and religious uplift of the weaker sections of the people. Its progressive approach heralded a new era in temple administration. The Dalita Govindam, Kalyanamastu, Srivari Kalyanam and Managudi are path breaking efforts of the TTD to bring about a social change at the grass root level.

Very recently, TTD introduced several measures to streamline the Temple administration to enable quicker darshan to common devotees. Providing free meals from 9 am to 11 pm, added extra accommodation, infrastructure, upgraded the existing online and current booking for *Arjitha Seva* and *Darshan* tickets and also provide hassle free availability of Laddu *Prasadam*.

IMPROVEMENTS, RENOVATION AT TIRUMALA TEMPLE

The Balipitam in Tirumala temple was gold coated in 1934-35. The Vimanam has been guilded many times. The first time was during the reign of Saluvamangi deva in AD 1359. The next devotee who renovated the Vimanam was Amatya Shekara Mallana, a minister under Devaraya II. This was done perhaps between 1417 and AD 1444. Sri Krishnadevaraya of Vijayanagara was the next person who gilded the Ananda Nilaya Vimanam during AD 1518. In AD 1630 again this Vimanam was gilded by koti Kanyadanam Tatacharya of Kanchi. The TTD built this Vimanam in

^{97.} V.K. Bhaskar Rao, n.88, p. 65

1958. The dazzling beauty of the Ananda Nilaya Vimanam is something to be seen and enjoyed. The Vimana Venkateswara which is seen on the first tier of Ananda Nilaya Vimanam is an exact replica of the lord's image in the Sanctum Sanctorum ⁹⁸

Renovation works were started from 1950 onwards. The gopuram of Sri Govindaraja Shrine, the Padikavali Gopuram of Sri Kodanda Ramaswami Temple, the gold gilding of kalasam of the gopuram of Sri Padmavathi temple at Tiruchanur remaking of *Bimbas* of the muka mandapam in Govindaraja Shrine and Padmavati temple. The construction of padikavali and inner gopuram of Sri Venkateswara temple are some of the items worthy of mention. The Ananda Nilaya Vimanam for the lord at Tirumala temple was also renovated and re gilded at a cost of Rs. 18 lakh.

CONCLUSION

Tirumala temple was endowed by the kings and emperors of various dynasties like Pallavas, Cholas, Pandyas, Vijayanagara kings, Matlis, Nizams and the Britishers were committed devotees of Sri Venkateswara. They worshiped and granted valuables to the development of the Tirumala temple. In AD 1843, the temple gave up administrative authority of Sri Venkateswara temple along with the temple in the village to the head of Hathi Ramji monastery in Tirumala. Till 1933 the administration of the temple had been wielded by the head of that monastery Mahanth.

In 1932, Separate Act for Tirumala Tirupati temples was formed. Through this act Tirumala Tirupati temples designated as Tirumala Tirupati Devasthanams (TTD). Then TTD became the premier religious and social welfare institution which administers a group of 12 sub temples in and around Tirupati apart from the Srivari Temple at Tirumala. TTD also undertook various activities of social relevance, it runs five charitable institutions, eight hospitals and over 250 Kalyanamandapams, it promotes Indian Culture and Tradition by setting up projects like Annamacharaya Project, Dasasahiti Project, Alwar Divyaprabandham Project and Vengamamba Project and by publishing books on Hindu religion, epics, Puranas, Agamas and Temple Art.

^{98.} Ibid, p.227.

Chapter - IV Pilgrimage to Tirumala

PILGRIMAGE TO TIRUMALA

INTRODUCTION

Tirumala temple has a long history. As early as A.D. 966, there were references of the land grants and villages attached to the Tirumala shrine for its upkeep by the rulers and local merchants. The temple was patronized by Pallava, Chola, Pandya, the Vijayanagara rulers, and by the kings of Mysore. The Lord of Seven hills, adored by lakhs of pilgrims, stands with unique charm for thousands of years blessing His devotees in their earnest needs. Now, it is the largest religious place both in terms of the number of visitors as well as the offerings to the God. This chapter depicts the Pilgrimage Tourism in Traumata. An attempt is made to explain the Tirumala temple, different darshan systems are being implementing in the temple, Gods and Godess which are installed in the temple and rituals like Daily, Weekly and fortnightly and Annual Festivals its importance was explained.

PROFILE OF TIRUPATI AND TIRUMALA

Tirumala Hills is the sacred abode of Lord Sri Venkateswara. This is the most famous pilgrim centre of India, attracting thousands of devotees from all corners of the world. It is also considered to be the richest temple of India besides, it is widely believed that a visit to this temple in one's life time will ensure *mukthi* or salvation, liberation from all ills for people in this *Kaliyuga*.

The picturesque Tirumala hills is situated 2820 ft above MSL and is about 100sq.m in area. It comprises seven peaks ,representing the seven hoods of *Audisesha*, thus earning the name *Seshachalam*.

The seven peaks or mountains are called Seshadri, Vedadri, Garudadri, Anjandri, Vrishabhadri, Narayandri and Venkatadri (Adri in sanskrit means Hill). The Venkatam hill is believed to be a part of the celestial mount meru, brought to the earth from Vaikuntam by Garuda. The sacred temple of Sri Venkateswara is located on the seventh peak, Venkatdri and there are several legends associated with the manifestation of the lord in Tirumala. The shrine of the lord is very ancient and there are ample references to it in the early inscriptions belonging to the Chola and Pallava periods as well as in the Sangam literature. The abode of the lord is about 10

Km north-west of Tirupati and there are footsteps leading to the hill as well as two separate serpentine roads to reach the shrine.

Tirupati is a temple town in the Chittoor district of Andhra Pradesh, India. It is located in the foot hills of Tirumala. The temple of Lord Venkateswara is the richest shrine in the Hindu World, and the temple town of Tirupati in south is famous like that of scared Hindu city of Varanasi in the north. This is the second busiest and richest religious centre in the world after the Vatican. Every year about 12 million people visit this temple from within India and the world. The current receipts of the shrine are estimated at Rs. 10 billions per annum.

An early inscription found in Govindaraja Swamy temple issued during the rule of Viranarasingadeva Yadavaraya of Narayanavanam records the name of the place. According to this, "Tirupati" came to be used as name of this new settlement even before the beginning of the 13th century AD².

Tirupati town's population is 4, 59, 985(2011 census). The city is nearly 140 kilometers from Chennai (Madras) and is equally well connected by road and rail to other cities like Hyderabad (580 Kms) and Bangalore (280 Kms).

Airlines also available from Renigunta Airport which is 15 kms away from Tirupati. The pilgrims are provided shuttle buses throughout the day by Andhra Pradesh State Road Transport Corporation (APSRTC), Prepaid taxi counters are also available at the airport.

Tirupati is not only a pilgrim centre but an educational hub. It is a home to Six Universities, including Sri Venkateswara University, Padmavati Mahila University, Sanskrit Vidyapeetam, Vedic University, SVIMS and Veterinary University. Apart from these Universities, it has state government sponsored Veterinary, Medical and Agricultural colleges and TTD managed educational institutions namely S.V. Arts College, S.G.S Arts Callege, Sri Padmavathi Degree College, S.V. Oriental Degree College and S.V. High School, S.V. Balamandir and S.V. Music College. Tirupati town has several Degree, Junior and several high schools.

P.Sitapati, Sri Venkateswara the Lord of Seven Hills, Tirupati, B.V.B., Bombay, 2001, p.14.

T.T.D, Epigraphical Series, Early Inscriptions No. 125-G.T., vol. I, No. 90, Tirupati, 2000 pp. 21-22

CLIMATE AND RAINFAL

The climate is on the whole dry and reasonable. The year is divided into four seasons. Summers (March to June) are hot with maximum temperature going upto 42°C to 45 °C tourists prefer to visit the temple during summer because vacations for Schools and Colleges despite the hot summer months especially April and May. Monsoons (July to September) give relief to the hot climate with medium rainfalls, Tirupati looks good during the mild showers. October to November is the Post monsoon retreating period.³ Winters (December to February) are very pleasant with the minimum mercury level of above 15°C, most of the travellers prefer this season.

October to March is ideal for sightseeing in and around apart from the temple visit. Keep a watch on heavy rains and thunderstorms in October and November. June to September offers pleasant climate with intermittent showers and is good for the temple visit as the chief festival Brahmotsavam falls in September. April and May months are hot and not suitable for outings.

The Annual rainfall is between 34 and 35 inches. The rainfall during the monsoon period is only 44 % of the annual normal rainfall. During May, there is some significant amount of rainfall mostly in the form of thunder shower. During the post monsoon season as much as 35% of annual rainfall is received. The period from August to November is the chief rainy season, October being rainiest month. The variation from the rainfall year to year is very large.⁴

GEOLOGICAL FORMATION

The geological formation is of three kinds. The Jewdis, the Eastern Ghats, and the Spurs from them belonged to the genissic or metamorphic series, and this formation underlies, and occasionally crops up from beneath. The level plain of the South East, the hills present a bare and rugged appearance, being rarely covered with more than a stunted shrub Jungle. Long corse grass grows everywhere among the rocks affording pasturage to the miserable village cattle during the cool season, but during the dry months the rocks are preached not conducive for cattle grazing. The villages then set fire to the grass and conflagrations rapidly spreading destroys

^{3.} N. Ramesan, The Tirumala Temple, TTD, Tirupati, 2001, p.4.

^{4.} M. Rama Rao, Tirumala: The Panorama of Seven Hills, TTD, 1999, p.14.

withered blades and from a trench soil from which at the advent of the rains new sprouts spring up. The standard Jungle naturally suffers from such rough treatment and wood sufficiently large for building purposes can only be cut in few localities.⁵

Associated with the genesis deposits are found enormous bands of trip occurring in the form of dyke. These may often be traced for many miles, and almost invariably follow a direction from east to west rising vertically through the hills that they traverse. The trap rack is very hard, and in consequence often from backbone of lofty ridges of genesis formation.

The Tirumala hills are composed essentially sedimentary rocks quartzite with intercalated shale's, which are given the geological, strata graphical nomenclature of Nagari quartzite. These quartzites rest directly on the granites and genesis which form the lower parts of Tirumala hill ranges of south and west and also constitutes the rocks of the minor and major hills south and west of Tirumala. This Nagari Quartzite forms a part of major geological basin known as Kadapa basin.⁶

This one of the many majestic and divine rock formations in Tirumala comprising of 7 divine hills, which reiterates the fact that Lord Sri Venkateswara Swamy is every where... Sarvantaryami in Tirumala Hills. This naturally formed rock is found on the way to Tirumala Hills, exactly near the 16th Kilometre mark in the second ghat road, leading to magnificient Tirumala hills! This rock formation resembles the side face of Lord Srinivasa and this hill is believed to be the Venkatadri hill, upon which Lord Venkateswara's self manifested Archa murthy resides. It is one of the rare magnificient, wonderful miracles of the Lord found at Tirumala hills range. And this reminds us that if we have the eyes to look for Lord Narayana, He is verily found in everywhere at Tirumala Hills.

Tirumala is a Panchayat located on the seven hills of the Lord. The temple of balaji located here, constructed and developed by generations of royal devotees and commoners around the self manifested idol of Lord Sri Venkateswara. Tirumala is sometimes called eguva Tirupati at the bottom of seven hills is, however, called Diguva Tirupati. Both in Chittoor District of Andhra Pradesh.

^{5.} Ramesan, n.3, p.6.

^{6.} T.K.T. Veeraraghavacharya, History of Tirupati, T.T.D, Tirupati, 1997, p.5.

Tirupati is well growing town. Devotees belives to worship the Lord Venkteswara have first to reach Tirupati town 10 km away from Renigunta, an important Railway Junction. On arrival at Tirupati, pilgrims would have arrived at the foot of seven Hills of the lord of Seven Hills. Tirumala is 24 km away from Tirupati. A beautiful Ghat road connecting the two towns. This journey may easily be done in any of the innumerable APSRTC buses.

The Tirumala Tirupati Devasthanam has many furnished cottages for providing accommodation to visitors and pilgrims to Tirumala on payment basis. Free accommodation also be obtained by Pilgrims by contacting the Devasthanam authorities both at Tirupati and Tirumala.

Andhra Pradesh Road Transport Corporation runs nearly 250 buses daily making approximately 800 trips to carry pilgrims from Tirupati to Tirumala and vice versa. There are also long distance direct buses from various parts of the state and neighbouring state to Tirumala and back via Gudur, Sri Kalahasthi, Piler Nellore, Bangalore, Chennai, Kanchi etc. The authorities to avoid long queue also issue return tickets, which are valid for three days. The pilgrims also forced in jeeps, taxis, private cars and vans operated from Tirupati and Tirumala touching approximately 1,000. The vehicle owners have to pay the tollgate charges and collect token at the Alipiri toll gate. Pilgrims are prohibited from smoking and drinking and are not allowed to carry non vegetarian items while going to Tirumala. The vehicles are subject to thorough checking by the authorities.

BY FOOT

For those who would like to climb the hills to Tirumala to fulfil a vow, there are two well laid stone paths leading to Tirumala especially for those who would like to climb the hills for fulfilling their vow. These foot path ways are called **Sopana Margas**.

There is an ancient *Sopanamarga* about 11 Kms in length from the foot of hills. i.e., from *Alipiri* used by the pilgrims to reach Tirumala hills by walk. It has nearly 3,500 steps. 300 of them very steep steps called *Mokalla Mettu* and the particular hill called *Mokala Parvatam*. This route was once used by Sri Ramanuja and the Saint-Poet Tallapaka Annamacharya⁷.

^{7.} Pilgrims Information Handbook, TTD, Tirupati, 2011, p. 8

There is yet another short route from Chandragiri side which is only about 5 Kms from the foot of the hills. These footpaths are re-laid by fixing cut-stone slab all through the length of the route for enabling the pilgrims to have a steady walk.

The foot paths are electrified for the convenience and safety of the pilgrims and are maintained well. There are *mandapams* en route the foot paths serving as resting places. Along most of the length of the foot paths from Alipiri to Tirumala concrete shelters are provided to protect the pilgrims from rain and Sun. The foot paths are patrolled by the police and also by the TTD Security staff of the TTD takes every step to keep the pathway clean and tidy. Most of the pilgrims who take vow to walk, resort to walk by the *Sopanamarga* commencing from Alipiri. The Second footpath from Chandragiri side is mostly used by the local people and petty traders.

ALIPIRI PADALA MANDAPAM

Srivari Padala Mandapam at Alipiri is at the foot of the Tirumala Hills where the Lord Himself appeared. Pilgrims commence their trek to Tirumala after offering prayers at this temple. Huge padukas offered by devotees to the Lord are displayed here. Pilgrims can keep their luggage counter and can proceed to Tirumala. The luggage reach Tirumala in less than 2 hours usually and the same can be collected by the pilgrims once they reach the hill top upon producing the receipt obtained while depositing the luggage.

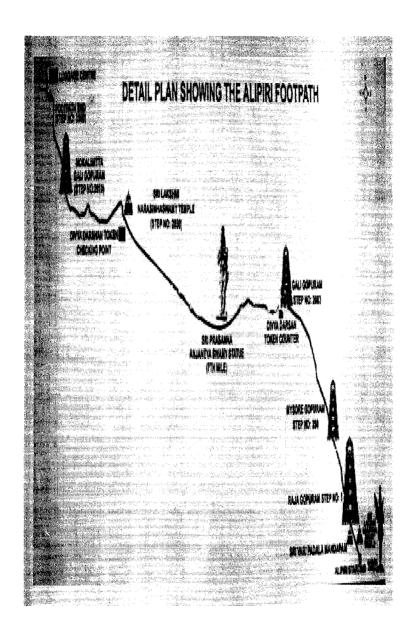
The natural beauty along the way is breath taking. Though the steps at the start are a bit steep, the rest of the way is quite even and one wouldn't need to strain much. All along the way one can see pilgrims of every age climbing the steps with equal gusto. There are small mandapams along the way where pilgrims can take rest. Though the journey is physically tiring, it is a spiritually satisfying one.

After reaching Tirumala in different modes of transport on foot, the pilgrims will be entered in the queue complexes which they have chosen for Darshan. After waiting a long time in the big complex halls then pilgrims will be allowed in the single queue to enable them to enter the main temple.

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DARSHAN

For lakhs of pilgrims visiting Tirumala, 24 hours in a day do not seem to be enough to savour the grandeur of Lord **Sri Venkateswara**. In the year 2009-10 a total of 2.54 crores of pilgrims have had **darshan** of the lord. More than sixty thousand pilgrims visit Sri Venkateswara Temple every day, TTD has organized efficient systems to ensure the smooth movement and comfortable darshan. The entrance for darshan is through the Vaikuntam Queue Complexes. The complexes are with series of 32 waiting halls that leads to the main temple through connected corridor. TTD adopted different measures for the benefit of pilgrims in VQC I &II. Both *Vaikuntam* Queue Complexes are made fully air –conditioned, equipped with free dispensary. An efficient queue system ensures that pilgrims move in an orderly fashion through the Queue Complex, towards the main temple. The halls in the Queue Complex are clean, spacious and airy. TTD provides a wide range of facilities in the Queue Complex.

MODERN QUEUE COMPLEX

More important a modern queue complex was constructed with the cost of Rs. 1 ½ Crore. It is to accommodate about 20,000 pilgrims at a time. This will have bath rooms. All pilgrims who come for the *Dharsan* of the Lord may attend to their needs here it and have *Dharshan* quickly.

- 1. Hygienic, airy, large queue halls provided with ceiling fans.
- 2. Catering inside the halls by TTD with free of cost. Three times per day with tea.
- 3. Bathrooms and Toilets.
- 4. Closed circuit T.V. programmes.
- 5. Clock room facilities near Vaikuntam Queue Complex.
- 6. Free shoe keeping centres near VQC and PPC sheds.

SARVA DARSANAM

Tirumala temple is one of the worlds renowned holy shrines visited thousands and lakhs of pilgrims by different modes. For entry to the holy shrine pilgrims are permitted through Vaikuntam Queue Complex I, & II comprising of 32 waiting halls each 500 capacity. *Sarva darsanam* means 'darshan for all'. On normal days, about 16 to 18 hours are allotted for Sarvadarsanam and on peak days, it is open for 20 hours. Around 60,000 pilgrims visit the main temple every day on normal days and it will rise to 80,000 to 100,000 on peak days like Saturdays, Sundays & public holidays.

SUDHARSANAM TOKEN SYSTEM (Rs. 50/-)

The Sudarsanam roken system was introduced in March 1999 to minimize the waiting time for Darshan. The pilgrims will be allotted darshan time slot in advance and on reporting at the specified time and date, they will get darshan in 2 hours time. Some of its features, the tokens are available at Rs.50/per person. These tokens will be issued at the following places.

- 1. Second Choultry (behind the Railway Station), Tirupati.
- 2. Bhudevi Complex, Tirupati
- 3. Alipiri Luggage Centre, Tirupati.
- 4. Sreenivasam in Tirupati.
- TTD Information Centre, Renigunta (opposite to the Renigunta Railway Station).
- 6. Srivari Sannidhi and in RTC Bus stand in Tirupati
- Designated TTD information centres all over the state and outside Andhra Pradesh

The time of darshan is indicated on the tokens. Pilgrims can enter the Vaikuntam Queue Complex-I at Tirumala at the time indicated on the tokens. They can have darshan within two hours of entering the Queue Complex. Pilgrims can visit other temples in and around Tirumala, Tirupati during their leisure time. Separate token was given to each pilgrim, no token needed for children below 12 years. Tokens are issued online also.

ONLINE BIOMETRIC SYSTEM (for e- Darshan)

Pilgrims coming from far -off places need not wait at Tirupati and can take biometric tokens for 3 days to 60 days in advance. They can choose Darshan date and time subject to availability. Rs. 50 Sudarshan token holders get two laddus free of cost on their ticket. E- Darshan counters of TTD Spread across the Country and also in Tirupati. On an average daily 5,000 tickets are issued with different time slots as the day progresses from 9 AM to 11 PM.

PRATYEKA PRAVESHA DARSHAN (Special Entry Darshan Rs. 300/-)

The special entry facility is introduced on 21st October 2010 to provide quick Darshan for the Pilgrims. The cost of the Ticket is Rs.300/- per pilgrim. The tickets will be issued at VQC-I in a separate queue line in three counters. After taking the

tickets, the pilgrims are allowed for Darshan through waiting halls⁹. Special entry tickets will be issued at specified time only.

4.1 Special Entry Darshan Timings (Seeghra Darshan)

Day	Time
MONDAY	7:00 AM TO 5:00 PM
TUESDAY	8:00 AM TO 2:00 PM
WEDNESDAY	9:00 AM TO 2:00 PM
THURSDAY	9:00 AM TO 5:00 PM
FRIDAY	9:30 AM TO 9:00 PM
SATURDAY	7:00 AM TO 9:00 PM
SUNDAY	7:00 AM TO 9:00 PM

The maximum waiting time for the Special entry Darshan ticket holders is roughly 6 hours in general peak days and only Two hour during regular days. All the morning seva ticket holders and VIP ticket holders are given entry through this route only. TTD fetched a record income of about Rs.117.22 crore through the sale of Rs. 300 Quick Darshan tickets during 2011. About 39.07 lakh devotees from all over the country and abroad have thronged the hill shrine by purchasing the Quick Darshan tickets during the last 12 months¹⁰. The TTD has also decided to change the name of Quick Darshan as 'Special Entrance Darshan' with immediate effect. The Quick Darshan was introduced with a hope to put a stop to cases of recommendation from influential quarters to provide speedy access for 'darshan and curb the menace of middlemen.

DIVYA DARSHAN

Pilgrims coming on foot, from both ways through Alilpiri and Srivari Mettu footpath routes are provided free and direct darshan through the *Divya Darshan* entry. These pilgrims are provided free accommodation at Pilgrims Amenities Complex (PAC 1, II &III). Free food and free Annadanam and also provided 2 laddus at concession price of Rs. 10/- each. This facility is utilized by 8000 people on every lean day and 15,000 pilgrims on peak days¹¹.

^{9.} Administation Report, 2008-09, TTD, Tirupati, p. 43

^{10.} The Hindu, Chennai, 02-11-2011, p. 3

^{11.} Pilgrims Information Hand Book, n.7, p. 13

Divya Darshan facility is provided through VQCI, for pedestrians who come on foot to Tirumala through Alipiri footpath or Srivari Mettu foot path. Biometric counters are established on these foot paths, to facilitate free darshan, free locker facility (P.A.C) at Tirumala.

MHAHADWARA DARSHAN (Physically Challenged and the Senior Citizens)

For the benefit of the Physically Challenged and the Senior citizens special darshan is arranged. For those who have completed 65 years, through a separate gate at the Maha Dwaram, the main temple entrance. Chronic heart patients will also be permitted through Maha dwaram on production of their medical record. If necessary, such pilgrims can be accompanied by an attendant in three slots every day i.e. 10:00A.M., 03:00P.M. And 10:00 P.M.

SUPATHAM

Pilgrims with after-noon Seva tickets, Anga Pradakshina tickets and Parents of Infants (less than 12 months old) are allowed through Supatham daily 3 times through VQC-I. parents with infants are provided 2 Laddu prasadam at Rs. 10 and Anga Pradakshina ticket holders also get 1 Laddu at Rs. 10/-. Seva ticket holders and Anga Pradakhina and parents of infants are permitted to enter from a separate gate near Maha Dwaram.

SRI VENKATESWARA TEMPLE

The Tirumala temple is a masterpiece of Dravidian architecture with heavily carved gopurams (lofty gates) facing east in all, there gopurams. The entrance gate (mahadwaram) is that of bronze, while the second one is of silver, the third one, facing the sanctum is of gold. Inside the sanctum resides the huge Blackstone image of Lord Sri Venkateswara.

Tirumala temple was situated in 2.20 acres in wide range of three compound walls called as Prakarams. The space enclosed between these walls increases in width, the narrowest being between the Garbhagriham wall and the first prakaram and the widest being that between the outer and the middle prakarams. As usual there is only one entrance for each prakaram which is on the east side and gopuram have been

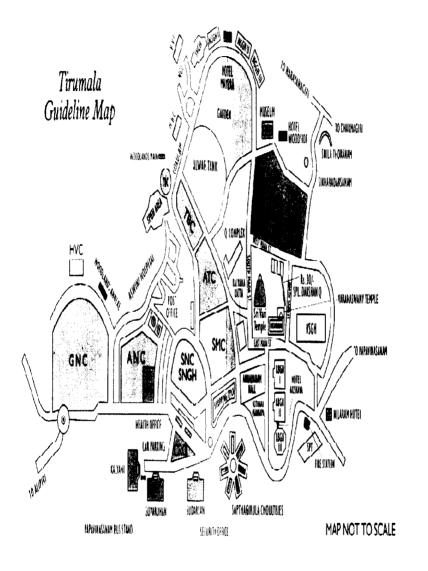
constructed at the two outer entrances. The space enclosed between each set of prakaram is called a Pradakshinapadam or circumambulatin space.

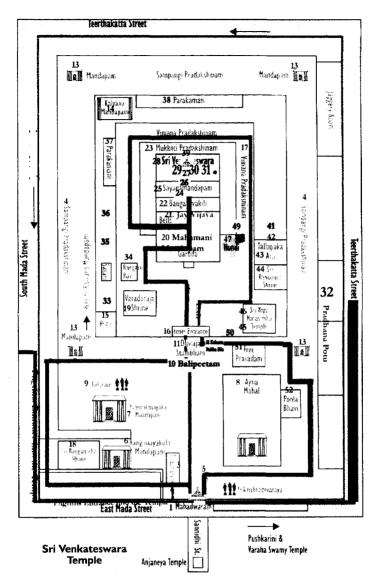
1. Mahadwara Gopuram

The Outer Gopuram is also called as Mahadwara Gopuram. It stands in a quadrangualr base, south to north is 38 feet and east to west is 32 feet. The two gateways are in the middle and about 11 feet wide. The door jambs were made of thick cut stone and carved in the traditional style. There is also a trap door on the left side door which is kept open on occasions when the main temple doors have to be kept closed. In 1996 these doors are decorated and coated with the lithium. The compound walls emanating from the outer gopuram measure 414 feet east to west and 263 feet south to north.

No inscription recorded the date of the construction of this Gopuram and the prakaram attached to it. There is an inscription on the right side of the door –jamb wall of the Gopuram dated the twelfth regional year of Tribuvana Chakravartigal Sri Yadavaraya Viranarasinga Deva, which records the gift of the 62 cows and two breeding bulls for the daily supply of ghee for lighting two Nandavilakku. The year would correspond to AD 1217. The inscription made it clear that the outer Gopuram had come into existence before that date. There are a number of figures of Vaishnava gods like Hanuman, Kavale Narasimha, and Lakshmi Narasimha on the gopuram. ¹²

^{12.} Raghavachari, n.6, p.113.





Tirumala Temple Plan





5. Kalyana Mandapam

Tulabharam

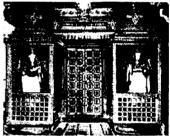




2. Ranganayakula Mandapam

6. Sri Ramanuja





3.The Aina Mahal

7. Jaya Vijaya and Bangaru Vakili





4. Kshestrapalika Sila

8. Salagrama Sila

2. Sanka Nidhi and Padma Nidhi

On either side of this main entrance there are two feet high statues made of alloy metal (Pancha loha). They are Sankanidhi and Padmanidhi who are the guardians of 'Navanidhi', the treasure of Lord Sri Venkateswara.

According to history these statues were consecrated by Achyutha Rayalu and he might have installed these statues. The statue of Achyutha Rayalu is located at the feet of these deities who guard the wealth of the Lord.

3. Tulabharam

Tulabharam scales upon which materials are weighed against the devotees for being offered in the temple. All couples begetting children with the blessings of the Lord, offer money in coins, silver, candy and camphor equivalent to the weight of their children as avowed by them. Even the patients who are cured of their diseases express their gratitude similarly. This Tuladandam is arranged in front of the Ranganayaka Mandapam¹³.

4. Sampangi Prodakshinam

The path for circumnavigating the temple is called pradakshinam. The main temple has three prakaram between the outermost and middle prakarams is the second path way for circumambulation known as sampangi pradakshinam. Currently this pathway is closed to pilgrims. The sampangi pradakshinam contains several interesting mandapams like the pratima mandapam, Ranga Mandapam, Tirumala Raya Mandapam, Saluva Narasimha Raya Mandapam, Aina Mahal and Dhavajasthambha Mandapam. This pradakshinam is called in the inscriptions Sambaga Cheurru the word Sambagam being the equivalent of Sampangi or Champaka. There might have been several Champaka trees therein, whose sweet smelling flowers were daily offered to the Deity¹⁴.

5. Krishnaraya Mandapam

This adjoins the outer Gopuram. This was built with 16 supported stone pillars with 27 ×25 measurements. This is also called as Prathima Mandapam, this hall was constructed in the Vijayanagara style of architecture. To the left is the hall

^{13.} Pilgrims Information Hand Book, n.7, p. 21

^{14.} Ibid, p. 122

where Sri Krishnadevaraya, emperor of Sir Vijayanagara and his two consorts statues has been installed. These three statues placed in front of Lord Venkateswara express their devotion to him. It is said that Sri Krishna Devaraya himself installed these statues. On 2nd January 1517 and from then onwards this mandapam has become famous as Sri Krishnadevaraya Mandapam. Their names are inscribed on the shoulder badges of these statues.

Sri Krishnadevaraya has made seven pilgrimage trips to Tirumala between AD 1513 and AD 1521. He paid his first visit to the temple along with his two queens on 10th February 1513 and presented a crown made of *navaratnas* (nine varieties of gems), 25 plates made of silver to the Lord. The queens who came along with the emperor presented two golden bowls for 'Pala aaragimpu' (consumption of milk).

Later on, the king came alone and presented three crowns studded with precious stones and gems for the processional deities. He gifted five villages to the temple, including Thallapaka, to meet the expenditure on the daily offerings to the Lord. On his fourth visit on 6th July 1514 to the temple, he showered 30,000 gold coins on the deity.

In 1515, he gifted gems studded golden 'makarathoranam' (a festoon in the shape of a crocodile). He made a fifth visit to the temple on 2nd January 1517 to personally consecrate their own statues. He got the Ananda Nilayam gold plated with 30,000 gold coins in September 1518. He visited Tirumala once again in 1518. He made his seventh visit on February 17, 1521 and donated a golden cap along with a yellow garment studded with precious stones. By the left side of the main entrance or Mahadwaram there is a tall copper statue saluting with folded hands. This is the statue of Venkatapatirayalu, the king of Chandragiri. He was also a generous king who ruled Chandragiri during 1570s and donated many gifts to the deity¹⁵.

6. Ranganayakula Mandapam

Ranga Mandapam also called Ranga Nayakula Mandapam, is located in the Southeastern corner of the *Sampangi Pradhaksinam*. The shrine within it is believed to be the place where the utsava murti of Lord Raghunatha of Srirangam was kept

^{15.} J. Bala Subramanyam, Harikoluvu, (Telugu), TTD, Tiruapti, 2010, pp-11-13

during the 14th century, when Srirangam was occupied by Muslim rulers. It is said to have been constructed between 1320 and 1360 AD by the Yadava Raya. It is constructed according to the Vijayanagara Style of Architecture. ¹⁶

In this mandapam Kalyanothsavams were performed to the Lord. But, due to the increase in pilgrim rush, daily Kalyanothsvams are performed in Sampangi Pradakshinam. When president of the nation, national leaders, and VIPs visit Tirumala for Lord's darshan, they are offered prasadams and blessings of the temple priests in this Ranganayaka Mandapam.

7. Tirumala Raya Mandapam

Adjoining the Ranga Mandapam on the western side, and facing the Dhwajasthambha Mandapam is a spacious complex of pavilion known as the Tirumala Raya mandapam or Anna Unjal Mandapam.

It consists of two different levels, the front at the lower level and the rear at a higher. The southern or inner portion of this Mandapam was constructed by Saluva Narasimha in AD 1473 to celebrate festivals for Sri Venkateswara called Anna Unjal Tirunall. This structure was extended to its present size by Araviti Bukkaraya Ramaraja, Sriranga Raja and Tirumala Raja. It is in this mandapam, that the Utsava murthi Malayappan holds his Annual darbar or Asthanam during the hoisting of Garudadwaja on Dhwajastambham to mark the commencement of the Brahmostswam. Incidentally, the *prasadam* distributed on this occasion is still called Tirumala Rayan Pongal.¹⁷

8. The Aina Mahal (Addala Mandapam)

The Aina Mahal is on the northern side of the Tirumala Raya Mandapam. It consists of two parts – an open mandapam in the front consisting of five rows comprising six pillars each, and a shrine behind it consisting of an Antharala and Garbhagriha. It has large mirrors which reflect images an infinite series. There is an Unjal in those middle of the room in which the Lord is seated and the festival conducted. *Dolotsavam* is performed in the *adhala meda* (Mirror Hall) Sri MalayappaSwamy, Sridevi and Bhudevi are seated in the *unjal* (Swing) and the

^{16.} Raghavachari, n.6, p.117.

^{17.} M.S. Ramesh, 108, Vaishnavite Divya Desams, TTD, Tirupati, 1997, p.70.

deities are swung to the accompaniment of *Veda parayanam*. In reality, this seva is a north Indian contribution. There is no evidence to prove when this was built. There is enough evidence to prove that this seva programme began to be performed in 1831

9. Raja Todaramal

At about hundred feet from the flagstaff, there are three copper statues of devotees facing the Lord and saluting him with folded hands. One is that of Lalakhemaramu, the other is that of his mother Mata Mohana Devi and the third one is that of his wife Pita Bibi. Lala Khemarumu is a kshtriya known as Raja Todaramallu. He courageously protected Tirumala both from the invasions of Muslims and the British during the seventeenth century. The Lord blessed this family and gave place to them in his temple. The pilgrims salute this blessed family and move further by chanting 'Govinda'-the name of the Lord resting on *Adisesha*, the name of the Lord who has the entire universe as his residence¹⁸.

10. Balipeetam (Altar)

This is the place where the food is offered to the elemental forces. After offering food (Prasadam) to the Lord and other deities and after exiting through the silver gate, the *Prasadam* is kept on this altar. It is believed that this food offering is accepted by deities, the angles and the elemental forces.

11. Dwajastambham

During Brahmotsavams, a flag with Garuda's imprint is hoisted on this flagstaff for extending an invitation to gods and goddesses (Yaksha, Kinnera and Gandharva), to attend this festival. Those wishing to take pooja material or other things into the sanctum, they have to circumambulate the dwajasthamba. Even the Lord is made to circumambulate the dwajasthamba whenever he is taken outside or inside the main temple. As this flagstaff is made up of wood, it has been changed from time to time. In the year 1982 a new flagstaff has been consecrated.

^{18.} Subramanyam, n. 15, p. 21

12. Kshestrapalika Sila

In the north east corner of the altar, under the flag staff porch, there is one and half feet high stone stab. This is called 'Kshetrapalaka Sila'. It is said that this stone slab marched around the temple for providing security to the shrine at night. Priests used to keep the keys of the temple on this stone slab every night after closing the temple and take them to open the temple in the morning after saluting it.

A story in circulation tells us that a child falling under this stone slab while it was patrolling around the temple. To avoid recurrence of such mistakes, this stone slab was shifted to 'Gogarbha Teertham' which is in the vicinity of the temple and a tiny part of it was kept inside the temple for people to have a look at it. At present the 'Kshetrapalaka Sila' in all its rediance and full form is in existence at Gogarbha teertham, while a part of it is found in the temple.

Even to this day, the priests touch this stone slab with key bunch after closing and before opening the temple. Those who wish to have a look at the full form of 'Kshetrapalaka Sila', have to pay a visit to Gogarbha Teertham after having Lord's darshan¹⁹.

13. Four Pillard Mandapam

Four pavilions in the four corners of 'Sampangi Pradakshinam' were built by Saluva Narasimha Raya in AD 1470 in his name, his wife and his two sons. In the yester years when the influxes of pilgrims was nominal, the Lord was paraded in all his pomp and gaiety in this passage only, often stopping at the four corners of the path for blessing the devotees after receiving their offerings.

14. Kalyana Mandapam

Earlier all wedding festivities of the Lord were celebrated at the pavilion in the 'Vimana Pradakshinam'. With the increase in the number of the devotees, these festivities were held for sometime in Ranganayaka Mandapam. At present a large zinc sheet porch is erected for this purpose as the space in Ranganayaka Mandapam is found in adequate.

15. Potu

The Lord's kitchen is called as Potu. It is located in the route of Sampangi Pradakshinam. This kitchen is referred to as 'Padi potu'. Sweet and savories like laddu, vada, appam, dosa, poli, sukhiya, jilebi, etc which are offered to the Lord are prepared here in large quantity.

16. Middle Entrance (Vendi Vakili)

The threshold opposite to the flagstaff is called the 'Vendi Vakili' (Silver entrance). This is also known as 'Nadimi Padikavali'. This is the second entrance leading to the Sanctum Sanctorum. The middle gopuram measures at its base 24 feet east to west and 36 feet south to north, the width of the gateway or entrance being 9 feet. It is similar to the outer gopuram in design. The compound wall emanating from this gopuram measure on the out side 235 feet east to west and 160 feet north to south. The thickness of the wall being about 3 feet. There are numerous inscriptions on the outer as well as on the inner face of these walls and also on the base and the walls of the Gopuram. The date of the construction of the gopuram is not given in any inscription²⁰.

The doors of this entrance were silver plated on October 1st 1929 by Sriram Dwarakadas Pharabhani, belonging to Nizam estate. Inscriptions in Hindi and English are found on this entrance.

17. Vimana Pradikshinam

As soon as the devotees crosses this Silver entrance they step into the Vimana pradakshinam. This is a quadrangular space enclosed between the walls of the second prakaram of the inner gopuram and the walls of the first prakaram which surround the sanctum. Early, at the pre dawn hour, while Suprabhata seva is performed to the Lord, devotees make Anga Pradakshina (rolling one's body in humility all round the temple as a religious vow). Hence it is also called Angapradakshina margam. In this path way one can witness Sri Ranganadha just opposite to the silver entrance, Sri Varadaraja Swamy temple, main kitchen, golden well, Ankurarpana Mandapam, Yagasala, Nanala Parakamani (coins), Notla Parkamani (Paper Currency), Almera of Sandal paste (Chandanapu ara) darshan of

^{20.} Raghavachari, n.6,pp. 122-23

Vimana Venkateswara, Tallapaka Ara, Sannidhi bashyakarulu, the seat of Sri Ramanuja, the temple of YoganarasimhaSwamy, Lords's hundi and the seat of Vishvaksena. All the small temples in this path way are called 'Chuttu gullu'. Every small temple has a name inscribed on it.

18. Sri Ranganatha

As soon as one enters the temple through the silver door, we can witness Sri Ranganadha kneeling on Adisesha (serpent). There are small gold plated idols of Sri Varadaraja Swamy and Sri Venkateswara Swamy on the upper and lower sides of Sri Ranganadha. United Breweries group chairman Vijaya Malya on August 1, 1991, at a cost of 55 lakh of rupees, got gold plated the entire place around Sri Ranganadha statue. The *Angapradakshina* commences from here, moves round the Vimana Pradakshinam and comes to an end here. It is said that the Lord loves the devotees doing '*Porlu dandalu*' and grants them their wishes.

19. Sri Varadaraja Swamy Temple

This shrine is about 7 feet to the south from the inner gopuram and 2 feet from the East prakaram wall. It is a small one about 20 feet in length and 15 feet in width and is dedicated to Sri Varadaraj Swamy. The idol is 5 feet high with a single pagoda over the shrine. Devotees have to go round this temple on their way to the Lord's Darshan. When this idol was installed is not known. Varadaraja is ever merciful and grants boon to the devotees²¹.

20. Mahamani Mandapam

When we enter the front porch of the Lord Sri Venkateswara, named Mahamani Mandapam. Lord Brahma, the angels and Maharshis like Sanakasanandana wait for the darshan of the Lord Sri Venkateswara at the golden gate. Opposite to the golden gate, there is Garuda Mandapam. The pavilion that links the golden gate and the Garuda Mandapam is called 'Ghanta Mandapam' or 'Mahamani Mandapam'.

It was constructed in AD 1461 by Mallanna, a native of Chandragiri and minister in the Vijayanagara Empire. 'Garudalwar Mandir' is also located just

^{21.} Ibid, pp. 125-26

opposite to the golden gate in this mandap. In this mandap there is a 6 feet high statue of Garuda (vehicle of Vishnu) saluting the god with folded hands.²² Every day at the Pre-dawn hour, *Suprabhath* is recited in the place between the golden gate and the statue of Garuda. The Lord sitting on the golden throne in this mandapam, listens to the recital of almanac and the submissions of receipt and expenditure account of the previous day. This place is also called 'Srinivas Darbar'.

In the south of the golden gate in this mandap, two big bells are suspended from a wooden log using iron chains. The Brahmin who rings this bell is called 'Ghantapani'. The ringing of this bell denotes that it is time for the Lord to have his meal. At Tirumala many devotees have their food only after the bell stops ringing. Whenever the emperor of Vijaya Nagara Empire camps at Chandragiri, the bell sounds are relayed to Chandragiri through intermediary bell porches for enabling the emperor to have his food there after. Because of these bells, this porch has become famous as 'Ghanta Mandapam.

Just opposite to the golden gate and facing the Lord there is a six feet high statue of Garuda saluting the Lord with folded hands. The pilgrims salute this devout servant of the Lord and the King of Birds and then seek the permission of Lord's guards to enter the golden gate.

21. Jaya Vijaya

On either side of the golden gate, there are Jaya and Vijaya holding a conch, a disc and a mace respectively. There is a ten feet high wooden grill around these statues. These two devout servants guard the sanctum sanctorum of the Lord twenty four hours of the day.

This is the ending point of the pilgrims where the devotees have the darshan of the Lord Sri Venkateswara. Devotees have a good look at the glorious, celestial and heavenly form of the Lord. With unabated eyelids the pilgrims have the feeling how beautiful the idol is! How soothing it is! In the middle of the Sanctum, Lord Venkateswara's 'Swayambhu' idol fully clad in jewellery made of precious diamonds, gems, emeralds, rubies etc. is seated on the pedestal called

^{22.} Balasubramanyam, n. 15, pp. 49-50

'Brahmasthana.' After the Jaya and Vaijya the pilgrims could not enter into the temple due to heavy rush.

22. Bangaru Vakili

The most important entrance for going into the sanctum sanctorum is the golden gate. From this entrance the pilgrims can see the Lord directly. Since ages, Lord's very special 'Suprabhata Seva' has been performed at the pre dawn hour i.e. 3 A.M. every day. Here, this stone frame of the entrance and the porches of Jaya and Vijaya on either side of the entrance are gold plated and hence this name. At night these doors are closed methodically in a pre-conceived fashion. There are three bolts for these doors. The upper and the lower door bolts are locked by the authorities, while the middle one is locked by the priests. Through the small hole in the door, the priests lock the inner bolt by using a sickle like instrument called *Kunchakola* from outside. In the same way, they open this bolt from outside, in the morning. Annamayya, a saint poet, on his first visit to the temple had seen the Lord from this door step and said 'Kankaratna Kavatalirugada Ganti', which means, "I have witnessed the brilliant radiance of the Lord from this golden gate.

As the devotees enter the Sanctum through this golden gate, the pilgrims can have the darshan of the benignly disposed, Lotus eyed Lord of the universe! The dispeller of the dense darkness of evil! The Ocean of boundless grace! The spirit that rules the universe! The Saviour, the kindred spirit! The deity presiding over our body! Who grants prosperity and spiritual knowledge! The radiant Lord in ornaments adorning necklaces, ear rings and a magnificent diamond, ruby and emerald studded crown and his ornate hands blessing people and his pleasant smile dispelling fears, troubles and worries of people! The Lord perennially present in our thoughts and spirit is there to be seen through this golden gate.

23. Mukkoti Pradakshinam

Mukkoti Pradakshinam begins at Lord Rama's mansion that is beyond Ghanta Mandapam in the path way of Vimana Pradakshina. This is kept open every year on the day of Vaikunta Ekadasi in dhanurmasam (December month). On that day this passage is kept open from midnight to midnight. On that day the doors of this passage are called 'Vaikunta dwaram'. On that auspicious day this passage is fully decorated with flowers and colourful electric lights. Blessed are those who pass

these doors on that auspicious day. It is their good luck and fortune to move through these doors.

24. Snapana Mandapam

After crossing the golden door that pavilion that you notice Mandapam is known as 'Snapana Mandapam'. Every day after Thomala Seva, the idol of Koluvu Srinivasa murthy is brought here and placed on the golden throne and his court is held. During this court, almanc is recited; the affairs of the day, the details of income and expenditure of the previous day are reverentially presented to the Lord. The golden throne that is used during this court is stored in the adjacent grilled chamber.

There are two rooms on either side of the golden door. In the right side room, the Hundi collections are kept. In the left side room, the Lord's jewels i.e. the crown, the conch, the chakra, necklaces made of diamonds, gems, rubies, emeralds, sapphires, topazes etc are kept. The service of adorning the Lord with these ornaments is called 'Samarpana'. The Samarpana is classified into three types: Sada Samarpana, Visesha Samarpana and Antique Jewellery.

- a. Sada Samarpana: These are the ornaments which are worn by the Lord every day. They are kept in the charge of the chief priest. Their value is said to be around ten million rupees.
- b. Vishesha Samarpana: These are the special ornaments which adorn the Lord during festivals and during the visit of VIPs like the president of India and the Prime minister to the shrine. The Lord's diamond and gem studded crown, Sankhu (conch) and Chakra (disc) are kept in the charge of a special officer known as 'Parupathedaru'. These are valued at 20 million plus
- c. Antique Jewellery: They adorn the Lord during Brahmotsavams. They comprise antique jewellery gifted by the king and queen of Gadwal. More than their monetary value, they are of immense historical importance. These ornaments are kept in the safe custody of T.T.D. treasury.

The ornaments that are daily used for the Lord are kept in the left room in the Snapana Mandapam. To avoid trespassing, iron doors made of thick rods are erected for this room.

25. Sayana Mandapam

After crossing the stone threshold of the Rama's mansion, there is the bedroom of the Lord. This room was called as Sayana Mandapam, the doors of this bedroom are always kept open. In this room, there is a golden cot with silk mattress hung by silver chains on which the Lord's idol is seen relaxing. That is why this place is called 'Sayana Mandapam'. In this room the offerings are kept in front of the Lord. These offerings are never taken beyond this threshold of the Sanctum.²³

26. Kulaseakhra Padi

The stone step which separates the *Garbhagriham* for the sayana mandapam is the famous kuleshekara padi-named after kulashekhara Alvar who in his out porgings expressed the desire that he wants to be born as an object on the hills. So, that he would have eternal Tirumala Sambandam. Such was his great attachment to Tirumala. Kulasekhara was a Vaishnava devotee. He has made a humble request to the Lord, "O Lord Venkateswara! Transform me into the stone threshold in front of you for enabling me to have a glimpse of your beautiful face every day". That is why this threshold is named after as *Kulasekara Padi*.

27. Garbhagriham

Behind the Sayana Mandapam is the garbhagriham or the sanctum sanctorum. There is, however, no inscription in Tirumala or in Tirupati giving the year of construction. But there are some endouments are available in the Tamil script. Based on these inscriptions the historians assumes that these endowments would have been made 50 or 60 years before AD 1013. The date of those endowments might have been of AD 950. On that date, the temple consisted of the Garbhagriham and Sayanamandapama and also Mukkoti –pradakshanam as a covered and enclosed space²⁴.

^{23.} Ragavachari, n. 6, p. 94

^{24.} Sitapati, n.1, p. 117

28. Lord Venkateswara

In this garbhagriha Lord of Seven hills "Venkateswara" the *Moola Vigraham* is believed to be a *Swayamvyakta murthi* i.e. it is a *Vigraha* which manifested by itself and was not sculpted by human hands.

The Lord's image is in a standing posture. The Lord is standing on a high lotous pedestal. The height of the Lord has never been recorded but cannot be less than 9 feet from the tip of the makutam i.e. crown to the bottom of the lotous pedestal. Every Friday when Abhisekham is done a clear picture of image of the Lord emerges as all the gold kavacham and Jewellery and clothes ornamenting the deity image figures are removed. Lord's beauty reflecting a sense of complete love and serenity that immediately captivates all the living beings with its benevolence. The eyes neither look upwards nor down words but straight into the devotee's eyes as prescribed in the *sukraneethi*. The face is being with joy and ever smiles²⁵.

With unbated eyelids, how beautiful the idol is! How soothing it is! In the middle of the Sanctum, Lord Venkateswara's 'Swayambhu' idol fully clad in jewellery made of precious diamonds, gems, emeralds, rubies etc. is seated on the pedestal called 'Brahmasthana'. In other words, Sri Mahavishnu along with Mahalakshmi on his chest has descended from 'Vaikunta' on the Tirumala Hills as the first 'Swayambhu' idol. All other idols were installed later at different times. The beauty of this ancient idol is beyond the reach of any sculptor. As per Agama Sastra, 36 kinds of precautions have taken for carving a perfect idol. The idol of the Lord is different from the sculptural theory as it is self made 'Swayambhu'. On a closer examination of the Lord's idol, one finds that the 'Swayambhu'idol is 8 feet high with his chest measuring between 36" and 42" and his waist between 24" and 27". His head is covered with long locks which extent up to his shoulders. This idol has a sharp nose, half closed eyes with clear eyelashes, long artistic fingers, well built muscles etc, which is beyond the scope of any theory on sculpture or Agama Sastra. This beautiful idol has four ever brilliant hands in different postures. In the right upper hand there is 'Sudarsana Chakra' (disc) and in the left upper hand there is a conch, while the lower right hand is known as 'Varada Hastha' and the lower left

J. Bala Subramanyam, Aanada Nilaya Vimanam, (Telugu), TTD, Tirupati, 2007, p. 112

hand is known as 'Kati Hastham'. The lower part of the waist appears to be tilted to the left while the knees appear to bent a little. This glorious posture of the Lord is very unique, attractive and decent. The bluish tinged body of the Lord has his consort Mahalakshmi seated on his chest and hence the sparkle in his heart. This beautiful idol is so attractive that it can not be described in words. So, have a Darshan of Him and be blessed.

The main idol of the lord is very ancient one and it is proved not only by Rishis and Yogis but also by scientists and archaeologists. The *Silathoranam* in Tirumala is said to be 2500 million years old. There are five images of Lord Venkateswara. The main idol in the Sanctum should not be moved out at any point of time. Hence, five different idols are used for processions. They are:

a. Sri Venkteswara (Mulaberam)

This idol, called the *Mulaberam*, is believed to be self-manifested. As there is no known sculptor possessing the capability to sculpt idols of god so proportionately. Further, no human being is known to have installed it in the shrine. The idol of the Lord wears a gold crown (Kiritam), which has a large emerald embedded on its front. On special occasions, it is replaced with a diamond kiritam. On the forehead of the idol, two thick patchs of tilak drawn with refined camphor, almost covers the eyes of the idol. In between the two white patches is a Kasturitilakam.

b. Boga Srinivasa

This image was made and consecreated in the temple in the year AD 966. The donor was the Pallava Queen Samavai and the inscription recorded at the instance of the princess on the northern wall of the first temple Prakaram, which is perhaps the earliest in Tirumala.

This is a silver replica of the *mula vigraha*, it is in the standing or sthanaka pose with four arms. The two upper arms hold the chakra and the conch, the two lower arms in the Varada and Katyavalambita poses. During the 'Ekanta Seva' at the day's end, it is the privilege of Bhoga Srinivasa to go to bed on silk mattress. During 'Suprabhata Seva' in the morning, this idol is removed from the silk mattress and kept at the foot of the main deity.

c. Malavvappa Swamv

Sri Malayyappa Swamy is the processional deity of the Lord Srinivasa at present. The image is a standing posture and a replica of the mula vigraha. The two upper arms is in the Varada hast pose and the lower left arm in the Katyavalambita pose. The image is richly decorated with precious gems and jewels made of platinum and gold. Sri Devi and Bhudevi images accompany with the Malayyappa Swamy. The deity is about 3 feet high, and stands on a lotus pedestal.

It is great feast to the eyes to see Malayappa Swamy along with his consorts Sreedevi and Bhudevi during the fete of processions, festivals and all Sevas. In a year more than 450 processions and festivals are performed. Among them, some are meant for the main deity and while the others meant for Malayappa Swamy. During Kalyanotsavams, Malayappa swamy is made the bridegroom. On Ugadi (Telugu new year) the first rituals are performed on Malayappa Swamy and during the ten day 'Brahmothsavams' the festivities reach the pinnacle of glory²⁶.

d. Ugra Srinivasa

The Ugra Srinivasa stands for anger and this image typifies the destroying aspect of the Lord. The image is about 1^{1/2} feet high and is standing on a pedestal. When these idols were being taken in a procession on a particular day, strange, unusual and alarming incidents took place. After these incidents, these idols since AD 1330 have not been used in procession. The image at present is brought out in precession only once a year and that too rather clandestinely before the dawn on Kartika Dwadasi day. According to the Vaishnava archakas, the rays of the sun should not touch this image, if that happens, it will culminate in the end of the world. Even now if at all they are taken out, they are returned to the temple by 3 A.M and offered 'naivedyam' to the Lord in the Ranganayaka Mandapam and then taken to *Ananda Nilaya*.

e. Koluvu Srinivasa

This image is also called as Bali Beram and Durbar Srinivasa, who holds court everyday in the temple in the Snapna Mandapam. His functions are

^{26.} Sitapati, n. 1, pp. 40-43

akin to that of a guardian deity in the temple. He supervises and keeps himself posted with all receipts of revenue of the temple. The collections made in the Hundi of the temple are reported to the God every day. The deity has a Simha Toranam around him. He has a silver chair and gold umbrella. The almanac is daily read out before him²⁷.

29. Sri Sudarshan Chakra Talwar

In Tirumala there is Sri Sudarshana Bhagwan's presence in the right hand of the Lord in the varied forms of light and processional deity. The important role played by Sudarshana Bhagavan, in punishing the evil ones and protecting the devotees by the Lord, is commendable. He takes the responsibility of protecting the devotees coming to Tirumala as well as their safe passage. During the ten day 'Brahmatsavams', Malayappa Swamy is taken in a procession every day in the morning and evening in the streets of Tirumala. Just before Malayappa Swamy embarks on his procession, Chakra talwar moving out in his palanquin carries out the security check up of the processional passage. He then goes inside and reports to the Lord. After receiving this report, Lord Malayappa Swamy begins his procession²⁸.

30. Sri Rama and Sri Krishna

The legends states that while Sree Rama was in exile in Threthayuga, he and Lakshmana came to Tirumala in search of Seeta. As a mark of their visit, their Statues are kept in the temple. As they were in exile, their statues reflect their simplicity and are devoid of any ornaments. History accounts for these Statues being gifted by a a bramhin.

Mythology endorses that Lord Venkateswara is none other than Lord Sri Krishna of Dwaparayuga in the pre-dawn Suprabhataseva of Lord Venkateswara, a mention of Srikrishna's name is made in the phrase 'Uthishtothishta Govinda'. In the month of (Dhanurmasa) January while Ekantaseva is performed Lord Krishna is made to sleep on the silk mattresses in place of Bhoga Srinivasa Murthy. During this

^{27.} Ramesan, n.3, pp. 122-24

^{28.} Subramanyam, n. 15, p. 255

month, Suprabhatham is not recited. Songs (Thiruppavai) related to Sri Krishna alone are sung for waking up the Lord.

31. Salagrama Sila

Salagramas are stones in the form of a spherical, usually black-colored found in the sacred river Gandaki. What makes them so sacred is that they have lines ingrained on them, which resemble the shape of Sankhu and Chakra. These are worshipped by Vaishnavites as a form of Vishnu. In Anandanilaya apart from the Lord, four big special Salagramas and several small Salagramas receive abhishekam and archana every day. All these Salagramas are placed in a silver vessel worshipped at the foot of the deity

32. Pradhana Potu (Main Kitchen)

Pradhrana Potu (Main kitchen) is a very ancient one. All prasadams offered to the Lord are prepared here. Due to the ever-increasing rush, preparation of some items is in padi pootu in Sampangi Pradakshina. The Lord has a good appetite not only for delicious food but also for fragrant flowers and ornaments. Lord Sri Venkateswara who loves delicious food, happily shares the same with his devotees in the form of Prasadam. Tenali Ramakrishna, the court poet of Sri Krishna Deva Raya has bestowed the title 'Thindimendayya' (Voracious eater) on the Lord after he was unable to assess the Lord's food intake. Now, here in the world Prasadam of this magnitude are prepared with pure ghee. It is believed that the left over ghee after preparing items on a day is sufficient enough for preparing prasadams in smaller temple through out the year.

33. Vakula Matha

It is believed that Vakuladevi, the mother of Lord Srinivasa, supervises the preparation of food relished by Lord Srinivasa. To this day she continues to supervise the preparation of all the prasadams for the Lord. So, a peep hole is made in the wall for her to oversee the preparations in the kitchen.

34. Bangaru Bhavi

The well beside the main kitchen is known as 'Bangaru bavi'. The water from this well is used for Abhishekam, archana and cooking food for the Lord. In

the earlier era water from this well was channeled directly to the tub in the kitchen through a fifteen feet high canal. This technique used here is similar to that used in pumping water at Hampi town during the reign of Vijayanagara kings. Even twenty years ago water was being pumped into the kitchen through this canal. But, now a day due to heavy rush of pilgrims and due to increase in quantum of preparation of Prasadams, water is being pumped by a motor.

35. Ankurarpana Mandapam

To the south of 'Bangaru Bavi' and opposite to the main kitchen is located 'Ankurpana Mandapam'. Before the commencement of the ten day Brahmotsavams every year, ankurarpanam (Initiation ceremony) is performed. Ankurapanam means the sprouting of nine varieties of grains usually called 'Navadhanyam'. Before every festivity and every celebration this procedure is adopted. Hence, this mandapam is called 'Ankurarpana Mandapam', another speciality followed from the early days is that the idols of Anantha, Garuda, Vishwaksena (Lord's army chief) and the idols of Rama's attendant deities Sugreeva, Angada and Anjaneya are kept in this Mandapam for being seen by the pilgrims. In the Vicinity of these deities in 'Ankurarpana Mandapam' priests give theertham (holy water) to the devotees. The pilgrims accept in humility the holy water from the priests. This holy water is the medicine which gets rid of the karmas. It cures the diseases like anger, desires of flesh, greed hatred etc.

36. Yagasala

The room adjacent to Ankurarpana mandapam is the Yagasala, where all yagas and homams (sacrificial fire) are performed since ages. But at present they are performed in the Kalyana mandapam located in Sampangi Pradakshina. But only during Brahmotsavams these rituals are performed in the yagasala. The Lord's Yagasala destroys all of human sins and will not get entangled in the bonds of sins any more offers the Lord's Darshan.

37. Coins Counting Room (Nanala Parakamani)

This was gradually constructed over a period of time by the representative of Vijayanagara Empire named Chennappa in AD 1586. Actually this was the place

where Kalyanotsavams were performed 50 years ago. Due to pilgrim rush, this was shifted to Kalyanamandapam.

38. Paper Currency Counting Room (Notla Parakamani)

The present location where the counting process was carried out was earlier used for several purposes. Due to the increasing rush of pilgrims the location and timings of counting have been changed. At present this mandapam is used for counting paper currency. Transparent glasses are arranged around this place for the pilgrims to witness the process of counting. There are several heaps of gold, silver, paper money, foreign currency, antique jewellery, silver coins and old legal tender like Kani, ana, ardhana etc. are noticed in this place. These are the offerings of the devotees to the Lord. The counting process is carried out meticulously by the employees of TTD under the supervision of TTD officials. There is the vigilance wing which also overseas the process of counting. Further the entire process of counting is video graphed. In addition two pilgrims are permitted as witnesses to this counting process right from the beginning till the end. The devotees who came to the vimana pradakshina after having the darshan of the Lord at that point of time are selected as witnesses for the 'Parakamani'. They are the fortunate and the blessed ones to witness this procedure.

After the counting is over, these pilgrims have to append their signature as to confirm that the entire process of counting was done perfectly. Then, they are permitted to have another darshan of the Lord and prasadam. With full security, the process of counting is done and the receipt accounts are presented by to the TTD treasury.

39. Ananda Nilaya Vimanam

The holy tower over the garbhagriha in Tirumala is known Ananda Nilaya Vimanam therefore stands for the abode of bliss. Tirumala temple is truly an abode of bliss. The *Varahapurana* says that when the Lord Manifested himself near Swamy Pushkarini, it was in a *divaya vimanam* which arrived from Vaikuntam will be invisible to mortal eyes in Kaliyuga and that man will construct separate Vimanam for God. The *Bhavisyotara Purana* says that the first Vimana constructed by man

was by Tondaman, the Chola king, this Vimanam has been gilded many times. ²⁹ The first phase of the gopuram was built in AD 839 by the Pallava king Vijayadanti Vikrama Varma who also provided gold plating for it. It was completed in AD 1262 by the Pandyan king Sundara Pandya Jata Varma. In AD 1359 the Saluva king Mangideva Maharaju installed a new gold kalasam on the gopuram. In AD 1417, the Minister Chandragiri Malla of Vijayanagara Kingdom rejuvenated the Ananda Nilaya gopuram as part of various construction of mandapams in the complex.

During the reign of Sri Krishnadeva Raya between AD 1513-1521 that the Srivari temple was completed refurbished with gold vessels, plates and ornaments including a huge crown and necklaces of various shapes and sizes. History says that by spending 30,000 gold coins Sri Krishnadevaraya gave another gold coating to the Ananda Nilayam.

Lastly in 1908, the Mahant Ramalakshman Das reinstalled a golden Kalasam. In the year 1958 a ten day mega event was held during 18-27th August the Ananda Nilayam vimanam was refurbished and reworked with more idols, decorative elements etc. as part of the *Maha-samprokshanam*.

The dazzling beauty of this *Anandanilaya Vimanam* is something to be seen and enjoyed. The Vimana Venkateswara which is seen on the first tier of Ananda Nilaya Vimana Vankateswara is an exact replica of the Lord's image in the sanctum sanctorum³⁰.

In this corridor also one can stand on the steps built which leads to the mandapa on the side and from there one can have the darshan of Vimana Venkateswara i.e. Lord Srinivasa on the Ananda Nilaya Vimana of the temple.

40. Vimana Venkateshwara Swamy

After having the divine darshan of Lord Venkateshwara Swamy, devotees go around the Vimana Prakaram and have the darshanam of Vimana Venkateshwara Swamy, who is on the North-eastern corner on the middle tier of the 3 tiered Vimana gopuram. There is a board pointing towards this and also there is a Silver

^{29.} Ramesh, n. 17, p.68.

^{30.} Subramanyam, n.25, pp. 112-13

Prabhavali or Silver Makarathorana around the Vimana Venkateshwara Swamy on the Vimanam

Almost all the devotees feel that without having the darshanam of Vimana Venkateshwara Swamy, the fruits of visiting the holy temple will not be fulfilled. But as per shilpashastram of the Vishnu temple, the presiding deity's actual position must be present in the north-eastern corner of the Garbhagriha gopuram.

Legend Behind Vimana Venkateswara

During the time of Sri Krishnadevaraya, Vyasateertha was in his court. Vyasateertha was an accomplished and acclaimed spiritual leader and scholar of a very high calibre. One night, Vyasaraya had a dream in which Lord Venkateswara Swamy appeared and asked him to come to Tirumala and worship Him on the Vimanam. Vyasaraya next morning immediately left for Tirumala and reached there only to find the Temple authorities waiting for him to handover the Locked Garbhagruha keys. This was a strange thing for which Vyasaraya was totally unprepared for. It so happened that due to a calamity all the Vaikhanasa Archakas and their families were wiped out except one Archaka's wife who was pregnant, had gone to her native place for child birth. Since Vaikhanasa Archakas alone can touch and offer worship to Lord in Tirumala and no one else has the right to do this. Lord had instructed to lock the temple and hand over the key to Vyasaraya.

Vyasaraya started to worship the Lord on Vimanam sitting on the Northern bank of the Swamy Pushkarni in front of Sri VarahaSwamy temple & facing south. He was performing the worship through *Manasika Aradhanam*. This is only possible for the people who are accomplished spiritually and master of *veda* and *voga sashtrams*. This continued for many years.

In the mean time, the only surviving Archaka's pregnant wife gave birth to a healthy male child. He grew up and at the age of 7 years, Upanayanam was performed to him as per Vaikhanasa Sashtrams. Later he studied Vedams and Vaikhanasa Agama Shatram through learned scholars. For 12 years, Vyasaraya performed Manasika Aradhanam to Vimana Venkateshwara Swamy and the Grabha Gruham was locked during this period of 12 long years. When the boy turned 12

years old, Lord appeared in the dreams of Vyasaraya and asked him to handover the keys of the temple to the Vaikhanasa boy, who was ready to take in-charge of the temple worship. Vyasarava did as Lord ordered him.

For the first time in 12 years, the locks on Garbhagruha were opened and the boy entered the Garbha Gruham and started the worship of Lord again. It is hard to believe that no worship took place for Lord for 12 years but this is the legend behind Vimana Venkateswara Swamy and His importance. Now, the place from where Vyasaraya sat and performed the *Manasika Aradhana* for 12 years when the Garbha Gruham was locked, is called as *Vyasaraya Hanika Mantapam*.

41. Record Room

Close to the place from where Vimana Venkateswara is seen, is the record room with a sign board fixed atop. In this room all records and files pertaining to the ornaments of the main and processional deity are kept. All details of the weight and value of the silverware and gold ornaments are recorded in the ledgers.

42. Sabha Ara

All the articles like the golden umbrellas, silver torches, camphor plates and silk robes used in Lord's processions are kept here. The golden cot with silk mattress used for the *ekanta seva* of the Lord is also stored here.

43. Sankeertana Bhaandaram

Adjacent to the Sabha ara, there is the Sankeertana Bhandaram (treasury of Sankeertanas). There are two statues on either side of this room. One is Annamacharya's Statue and the other is that of Peda Tirumalacharyulu.

Annamcharya of Tallapaka heritage, his son Peda Tirumalacharyulu and his grand son China Tirumalacharyulu have sung hymns in praise of the Lord and honoured him.

All these hymns and poems are inscribed on copper plates and kept in safe custody in this place. These poems and hymns became so popular that one can hear them at anytime and at any place on TVs, CSs etc.

Annamayya not only took part in all festivals of the Lord but also secured a permanent place in the temple complex. He wrote about 32,000 *keerthanas* on Lord Venkateswara. He advised his son to write at least one Keertana everyday and dedicate it to the Lord after his demise.

All hymns originally written were on Palmyra leaves and later on transcribed on copper plates by his son. The king of Vijayanagara dynasty, Achyutarayalu, helped in constructing this treasure trove and preserving Annamayya's writings. During AD 1525-30 the construction of the trove was completed and all the works of Tallapaka family were inscribed on copper plates and safely kept in Tallapaka shelf. The members of Annamacharya family still play a very important role in the shrine. Every day morning during Suprabhata seva, it is the members of the Tallapaka family who sings hymns at the golden door for waking up the Lord and at night lullabies are sung by them for the Lord. They play a very important part in the Kalyanotsavams.

44. Sri Ramanuja Shrine

Just beside Tallapaka treasure trove there is a pavilion called 'Sannidhi Bhashyalu'. There is a granite statue of Sri Ramanuja in this pavilion. Sri Ramanuja in his long life of 120 years (AD 1017 – 1137) visited Tirumala thrice. He was a great Vishnavite Acharya. There is, however no independent pooja for the Acharya. A portion of prasadams that are offered to Lord Venkatachalapathi first is later taken to this and offered to Sri Ramanuja also. It is interesting to note that another Acharya and none of the Alvars find a place in this temple. Sri Venkatachala Ithihasmalla says that the image of Ramanuja was setup by Anantharaya, on hearing about the death of Ramanuja after permission for Lord Srinivasa to set up Ramanjua's image in the temple. The Lord's sanction was obtained and only then the image of Acharya installed in the temple. Apparently this was done in 12th century. It was the same Anantalvan who gets Lord's permission for recitation of Ramanuja's 108 Andadhi during the Adyayanotsava in Tirumala.³¹

Sri Ramanujacharya stayed on the hill for some time and initiated many pujas of the Lord Srinivasa. It is he who has set temple traditions and *puja vidhanas* (practices) which are still followed in Tirumala. It is said that he took rest at a point now known as 'Mokali Mitta'. In his memory, a temple was constructed here. He has rendered yeomen service to the Lord at Tirumala. Sri Ramnuja streamlined the temple management and handed it over to the posterity.

^{31.} Raghavacharya, n.6, p.158.

45. Chandanapu Ara

The sandal paste required for daily usage of the Lord is prepared here. Large stones are arranged here for making sandal paste from sandal wood. The sandal paste required for various festivals through out the year is prepared here.

46. Yoga Narasimha Swamy

It is said to have been built between 1330 – 1360 AD. The abandoned statue of Yoga Narasimha Swamy, lying at some place on Tirumala hills was brought by Sri Ramanujulu to the temple and was consecrated inside the shrine. This deity is known by two other names in inscriptions, i.e., Alagiyasingar (the beautiful lion) and Venkatattari (lion of Venkata). The archakas have a special attachment to Narasimha and VarahaSwamy as they go to make up the Nava Murtis of their agams.

47. Hundi (Koppera)

After the darshan of the Lord, the devotees deposit their offerings to the Lord in this Hundi. This hundi is sealed with sealing wax not only by the TTD officials but also by the Jiyyars. While opening this hundi, officials verify whether the seals are tampered or not. It is believed that a Sri Chakra is placed under this hundi and hence the deity receives a lot of wealth in the form of offerings. Sri Ramanadha Ghanapati, a veda pundit of TTD has said that when he was still a student of Vedas seventy years ago, land under hundi was dug to raise the ground level of the temple. It was then that the Sri Chakra Yantram was found. The temple complex was modified many times for creating easy passage to the devotees. But the hundi was never shifted from this place.

The Lord has blessed the people with this beautiful life, a family, wealth and everything. So humans should not hesitate to sacrifice a part of their wealth which the Lord has given to them. Each paise the people offer to the Lord is spent for a good cause.

48. Bangaru Varalakshmi

For the benefit of devotees depositing their offerings in the hundi, a tall statue of bangaru Varalakshmi (golden Varalakshmi) is arranged on the left side

wall. It is belived that goddess Varalakshmi grants a lot of wealth to all the devotees who fulfil their yows.

49. Kataha Theertham

To the left side of the exit of Hundi room and opposite to Annamacharya treasure trove there is 'Kataha Theertham' a tub like structure. This is where the Abhisheka theertham (holy water) coming out from the feet of the Lord is collected. This 'Theertham must be consumed by chanting the name of Lord Venkateswara. It is said in Skanda Puranam that those who take this theertham would be liberated from their sins and all terminally ill people are cured of their illness.

50. Vishwaksena

After coming out from hundi enclosure one can see the small temple of Vishvaksena on the left side. He is the army chief of Lord Venkateswara. The processional statue of Vishwaksena, which plays an important role during festivals, is at present placed in Ankurarpana mandapam.

After seeing all the shrines in the Vimana Pradakshina pilgrims will come back to Middle entrance gate (Vendi Vakili).

51. Free Prasadam Counter

After the darshan of the Lord crossing the middle entrance gate on return, pilgrims will reach the free prasadam counter. pilgrims are distributed prasadams Viz. pongal, chakrapongal, dadodyanam, pulihora or small laddus at these free prasadam counters. Those pilgrims who purchased tickets for laddus & sevas can get their laddus at various counters outside the temple on exchange of the tickets. Though the production cost of the laddus are high, TTD has subsidized this to benefit the pilgrims.

52. Flower Well (Pula Bhavi)

Just behind the free prasadam counter is the 'flower well'. All the flowers used for the worship of the Lord are ever given to anyone as 'Prasadam'. They are deposited in this well. Of late, flowers are being used in huge quantities for the decoration of the Lord and his consorts. As the 'flower well is unable to hold this huge quantity of used flowers, they are being strewn over the uninhabited areas of the seven hills.

DAILY, WEEKLY AND PERIODICAL SEVAS IN TIRUMALA TEMPLE

In Tirumala, there are 433 festivals celebrated in a year of 365 days in the form of Sevas, Utsavams and Festivals. All these festivals are performed by following the tenents prescribed in the Vaikhanasa agama texts.

Many of the Sevas are authenticated by the epigraphical records of this holy temple proving that the rituals observed today have a hoary antiquity. The Epigraphical records of the Tirumala temple have been recorded very carefully methodically and in a systematic manner and published by TTD. All the festivals performed in the Tirumala Temple are classified into three types which are as follows. 1) Daily Sevas (Nityotsavams), 2) Weekly Sevas (Varotsavams) 3) Nakshatra Utsavams. These are also Arjitha Sevas which are performed in Tirumala Temple.

SIGNIFICANCE OF DAILY SEVAS

The daily Sevas start with Suprabatha Seva in the early morning and ends with Ekantha Seva late in the night in a day are known as Daily Sevas.

The sacred performances conducted in honour of Lord Venkateswara may be understood in terms of their functions with reference to the universal welfare, devotion to divine worship, symbolism, social integration and regulation of correspondence between great and little traditions of Hindu civilization.

Significance of Welfare

The purpose of offering the different daily, fortnightly, weekly and monthly services to the Lord is to ensure peace, plenty, happiness and contentment besides salvation to all the devotees and to all the living things in this world.

The objective of the performing the daily services in honous of the Lord is also meant for universal welfare in general and human welfare in particular. Thus, the morning services are meant for increase of population and cattle wealth and for ensuring the unfailing performances of meditation (Japa, Tapa) of those whose duty lies that way.

The noon services are to ensure a flourishing of the evil -doers (daityas). The evening services are aimed at achiving an increase of all quadrupeds (Chatushpada Jantu Abhivridhi).

Symbolic Significance

The sacred performances conducted in honour of the Lord have symbolic significance also. They signify as if the Lord is living in the temple admits, the grandeur and glory of Vaikunta, the original abode of Lord Vishnu is the sustainer of the Universe. The several spots and structures of the Lord's temple signify their counter parts in Vaikunta32.

The daily services are not only a prayer to the Lord for being given the daily prasadam (food) but also for all round happiness. The supernatural's to whom the food (bali) are offered are not being there by worshiped and propitiated. The food offerings are made because humans have to share their prosperity with all living things. The food are distributed to all the supernaturals under the superintendence of one of the processional image (Bali beram) of lord Venkateswara. This is regarded as universal charity.

The human and supernaturals must be interdependent. Therefore, cooperative effort is necessary for the fulfillment of the purpose of creation, namely universal peace and happiness. Thus, the different rituals services offered it the Lord signify the welfare of the humans besides the harmonious relations of humans with and welfare of all other natural and supernatural things³³.

The Vaikhanasa agama aspect of worship

The worship in Tirumala temple is done strictly according to the Vaikhanasa agama. According to the Bhavisthottara purana, Vaikhanasa Rishi is said to have admired the playful lilas of Lord Krishana in Dwapara Yuga and did Tapascharaya to obtain darshan of Lord Krishna. The legend goes that Lord Krishna appeard before him and instructed him to worship the Lord as Srinivasa who manifested himself in a hill on Venkatachala and that one Gangadasa will help him to locate and worship the Lord. Vaikanasa Rishi then proceeded to Tirumala and is said to have

^{32.} V.V. Subramanya Kumar, Sacred Shrines of Tirupati, TTD, Tirupati, 1989, p. 43

found the Lord with the help of Rangadasa and worshipped him. Thus, according to the legend, he was the first person to worship the Lord at Tirumala. Hence, in the temple to this day, worship is conducted according to the Vaikhanasa agama.

The Vaikhanasa agama recommends puja six times a day at the following times namely.

- 1. Pratyusha (Arunodaya)
- 2. Prabhata (Pratahkala)
- 3. Madhyanna (Noon)
- 4. Aparanha (Afternoon)
- 5. Sayankala (Evening)
- 6. Nisi (Midnight)

The Vaikhanasa agama says that the Sayankala puja is intended for the material welfare of the devotees. The Arunodaya puja promotes the increase of one's progeny and also of the cattle. Prathakala puja leads to intensified japa and homa. The Madhyannapuaja increases prosperity and promotes the enlargement of the kingdom. The Aparanhapuja brings about the destruction of evil doers³⁴.

Except during the month of Margasira there is no puja performed before day break, nor is there puja done early in the morning soon after sunrise.

1. Suprabhatam

'Suprabhatam' is the first and foremost seva at Tirumala, Suprabhatam signifies the ritual performed at Sayana Mandapam to wake up the Lord from His celestial sleep, amidst chanting of the hymns. Every day in 2.30A.M Acharyapurushas sing the hymns beginning with 'Kausalya Supraja Rama' while attendent of Tallapaka Annamacharya recites Annamayya's songs. 'Suprabhatam' hymn consist of *Suprabhatam* (Waking the Lord): 29 slokas, *Strotram* (Hymns to the Lord): 11 slokas, *Prapatti* (Surrender to the Lord): 16 slokas and *Mangalasanam* (Prayer to Lord's Glory): 14 slokas. composed by Prativadi Bhayankara Annan, a disciple of the celebrated Vaishnava preceptor Manavala Mamuni. Archakas,

^{34.} Ramesan, n.3, p. 129

jeeyangars, temple authorities and the grihasthas who purchased tickets for 'Suprabhatam' darsan worship, the Lord delightfully during this seva. Immediately after completing the 'Suprabhatam', Bangaru Vakili is kept open. 'Suprabhata seva, tickets can be booked in advance. The ritual last for over 30 minutes. Suprabhata seva will not be performed in Dhanurmasa. Instead, 'Tiruppavai' is recited during this time. The worship of Lord Venkateswara during Suprabhatam is considered highly meritorious³⁵. Cost of the each Seva ticket is Rs. 120/- only one person should allow each ticket and two small laddus are given. Reporting time 2.00 am and the Seva time is 2.30 am.

2. Thomala Seva

The presiding deity of Lord Srinivasa, festival deities and other deities are exquisitely decorated with floral and Tulasi garlands during this seva. 'Thomala' denotes the decoration of the deities with garlands³⁶.

The grihasthas who have paid the requisite amount can have darsan of the Lord during Thomala seva. However, the priests decorate the main deity of Lord Venkateswara with flowers brought by Ekangi or flowers specially brought from Flower room by Jeeyangar. The seva is performed for 30 minutes. This seva is conducted as arjita seva on Tuesday, Wednesday and Thursday. It is held in ekantams during the rest of the week³⁷. Cost of the each Seva ticket is Rs. 220/- only one person is allowed on each ticket and two small laddus are given. Reporting time 3.00 am and the Seva time is 3.30 am.

3. Koluvu

After the Thomala seva is the koluvu on all days except Fridays. This seva lasts 15 minutes from 4.30 am - 4.45 am and during this seva, the idol of Koluvu Srinivasa, is seated in a gilt chair under the canopy of a gilt umbrella (presented to the temple by Maharaja of Mysore), and holds a koluvu or durbar. The idol is offered a mixture of fried and crushed gingelly seeds and jaggery. The income of the previous day is read out to the Lord, followed by the reading of the astronomical

^{35.} Ragavacharay, n.6, p. 207

^{36.} Ibid, p. 212

^{37.} Ramesan, n.3, p.134

details from the panchangam for the previous, current and the following days. Koluvu is always an ekanta Seva.

The Legend goes that Lord Vishnu borrowed a large sum of money from Kubera for his marriage with Padmavathi. Govindaraja Swamy (Lord Vishnu's Brother) took on the task of procuring the money from Kubera. It is believed that till the end of Kali Yuga, Lord Vishnu promised to repay all that money to Govindaraja Swamy. Hence, every day after the accounts are read out at Tirumala, the same are read out in front of Govindaraja Swamy in Tirupati.

4. Sahasranama Archana

Archana to the main deity Lord Venkateswara is performed amidst chanting of one thousand name of the Lord. This occurs immediately after 'Suprabhatam' and Thomala seva. Devotees who have bought tickets for this Archana can take part in the seva.

The archakas offer tulasi leaves sent by the Jeeyangar to the Lotus Feet of the Lord while one thousand names are being chanted. Later, the tulasi leaves kept on the Lord's Feet are placed at the Lotus Feet of Maha Lakshmi seated in his chest amidst chanting of 'Mahalakshmi Chaturvimsati' (24 names of the Goddess). The ritual lasts for 30 minutes.

The Lord also receives second and third archanas later in the day. However, these are done in 'ekantam, and devotees are not allowed for darsan during these services. Sahasranama Archana is an arjita seva on Tuesday, Wednesday and Thursday and on Friday, Saturday Sunday and Monday, it is performed in ekantam. Immediately after Archana piligrims who purchased tickets for Archanantra Darsan are allowed for darsan³⁸. This darshan is called *Archananantara Darsanam* ("Darshan after Archana"). Usually, pilgrims are allowed to enter through the last *prakaram* (outer courtyard) for this darsanam. But the piligrim rush each day doesn't allowed to beyond the first *prakaram* (outer courtyard). Each ticket allows one person and two small laddus are offered as prasadam to pilgrims. Reporting time 4.00 am and the Seva time is 4.30 am.

^{38.} Balasubramanyam, n.15, p. 29

5. Nivedana (First Bell)

The first bell is rung when the first nivedyam is offered to the Lord, after it is presented to Varaha Swamy. Naivedyam is announced by ringing the two bells, followed by Sattumura (recitation of a few psalms of the Divya Prabhandhams by the Jiyangar or his Assistant). At this point the doors of the Bangaru Vakili are closed. Naivedyam is also offered to Viswaksena, Garuda and other deities. The ringing of bells and Naivedyam are popularly known as the First Bell of the Temple.

The Second bell or *Aparanhapuja* is the second Naivedyam for the Lord. It is followed by a second Archana when the *Ashthotranama* (108 names of the Lord as given in the Varaha Purana) is read. This is an *ekanta seva*, and pilgrims are not allowed to witness this ritual.

6. Sattumurai

The term 'Sattumurai' means the recitation of Tamil Prabandham of the Alwars in the manner prescribed. The Nalayar Prabandham as prescribed is recited now when only Sri Vaishnavas are allowed to be present. The Srivaishanavas headed by the Jeyar alone to into the garbha griha after the archakas return from the offering of Bali. A portion of prabandham read out commencing with the patrams and ending with Vazhi tirunamam. The tirtham, chandanam and prasadam are then distributed to all present in the order of preference.

This custom was mentioned in epigraph of AD 1476 mentions the Sattumurai of Alwars and not of the Lord. The Tomala seva ends with Sattumurai³⁹.

7. Kalyanotsavam

Srivari Kalyanotsavam is performed to the utsava murti of the Lord Sri Malayappa Swamy (instead of the main deity) and his consorts Sridevi and Bhudevi in the marriage hall in the Sampangi Pradakshinam. Refrence to this Seva conducted on special occasions are found in the inscriptions of the 15th century. The practice of Kalyana utsavam started in AD 1536 when Tallapakam Tirumala Ayyangar

^{39.} Ramesan, n. 3,p. 137

conceived the idea of celebrating the marriage festival of Lord Malayappaswamy and the ceremony was conducted over five days in the Tirumamani mandapam⁴⁰. The wedding ceremony is held amidst the recitation of the vedic mantras and pronouncing the family pedigree of the brides and bridegroom. The idols of the Lord and his brides face each other with a screen in between. They are allowed to see each other only at the appropriate auspicious moment when the screen is removed. The priests perform homas. A purohit conducts the marriage and an archaka is consecrated to perform other rituals on behalf of the bridegroom.

This seva is not performed on important festivals like Srivari Brahmotsavam. Pavitrotsavam, Pushpayagam etc. and on the days of solar and lunar eclipses⁴¹. The grihasthas who participate in the seva are given two big laddus, two vadas, five small laddus, one Cotton Upper garment or Angavasthram, One Blouse Piece as prasadam. The cost of seva ticket is Rs. 1000/- on each ticket one couple is permited to the Kalyanotsavam. This seva starts exactly at 11:30am and ends at 1:00pm followed by darshan. More than 500 couples will take part in this seva.

8. Arjitha Brahmotsavam

The Brahmotsavam is performed daily in an abridged manner in the vaibhavotsava Mantapam, opposite Srivari Temple. Sri Malayappa Swamy is seated on Peddasesha Vahanam, Garuda Vahanam and Hamumantha Vahanam and offered worship. This seva is conducted only after the Kalyanotsavam⁴².

Each ticket cost is Rs. 200/- allows 1 person to participate in the seva. The ticket holders will be given 2 small laddus for those boserved this seva. At the conclusion of the seva, the ticket holders are also sent for the darshan of the main deity in the sanctum sanctorum.

9. Dolotsavam (Unjal Seva)

Dolotsavam is performed in the adhala meda (Mirror Hall) as it is popularly known. The hall is in Aina Mahal (Addala Mantapam) opposite Ranganayaka mantapam where Arjita Brahmotsavam is performed. The Aina Mahal consists of

^{40.} Ibid, p. 134

^{41.} Samudrala Lakshmanaiah, *Tirumala Darshanam*, (Telugu), TTD, Tirupati, 2000, p. 64

^{42.} Pilgrims Information Hand Book, n.7, p. 17

mirrors on four walls and a central stage with a provision for *unjal* (Swing). Sri MalayappaSwamy, Sridevi and Bhudevi are seated in the unjal (Swing) and the deities are swung to the accompaniment of Veda parayanam and mangalayadyam⁴³.

The ticket holders are given 2 small laddus for this seva. Ticket cost is Rs. 200/ for one person. At the conclusion of the seva, the ticket holders are also sent for the darshan of the main deity in the sanctum sanctorum.

10 Arjitha Vasanthotsavam

This seva is conducted in the Vaibhavotsava Mantapam as an arjitam. The seva is offered to Sri Malayappa Swamy and His consorts daily. Perfumes lavishly used to create an ethereal atmosphere. The veda pandits chants *Purusha suktam*, *Sri suktam* and other vedic hymns. Abhishekam is done to the Lord and His consorts with sacred water. Later abhishekam is performed with milk, curd, honey and turmeric. Finally, sandal paste is applied to Sri Malayappa Swamy and consorts⁴⁴.

The duration of the seva is about one hour. The ticket holder has given 2 small laddus the ticket holders are also sent for the darshan of the main deity in the sanctum sanctorum. Cost of this seva is Rs. 300/a person.

11. Sahasra Deepalankara Seva

Sahasra Deepalankara (1000 Candle decoration) seva is the only daily seva that is performed outside the temple. The seva is performed in the Unjal mantapam located on the south eastern corner of the Srivari Temple Every day evening at 5:30 p.m.

Sri malayappa Swamy along with Sridevi and Bhudevi are taken out in procession to the mantapa, where one thousand wick lamps are lit. In the midst of vedic chanting and singing of Annamaya Sankirtanas, the Lord seated on an unjal⁴⁵. The grihasthas who purchased tickets for performance of this seva are given 2 small laddus. At the conclusion of the seva, the ticket holders are also sent for the darshan of the main deity in the sanctum sanctorum. The duration of the seva is 30 minutes.

^{43.} Lakshmanaiah, n. 41, p. 64

^{44.} Sitapati, n.1, p. 189

^{45.} Lakshmanaiah, n.41, p. 65

12. Ekantha Seva

Ekantha Seva is the last ritual among the daily sevas. Sarvadarsanam comes to a close with Ekanta Seva, this is also known as Rathri pooja as it is done in the night. This pavalimpu seva is an arjitha seva. It lasts for 45 minutes. During this ritual the garlands adorning the moolavar are removed. 'The gaddam bottu i.e. the 'Sripada renu' on the chin is removed and fresh one will be applied. The gold kavacha for the feet is also removed. The priest performs Sripada seva i.e., at the feet of Dhruvabera, two full tablets of sandal paste are taken and after covering the bare feet with a vastra, the two tablets are placed on the two feet over the cloth. A tablet is placed on Alamelmanga on Dhruvabera's chest (Vakshasthala Lakshmi). In the meantime the sayana mantapa is ready for the deity. A silver cot will be brought in and suspended from silver chains from the roof in the sayana mantapa. The floor will be covered with Rangavalli design with rice powder. A velvet bed is laid on the cot. The sanctum is cleaned as the **Koutukabera** is removed from the Jeevasthana. Then milk is offered to the Koutukabera in a silver pot. The 2 queens of Krishnadevaraya (Chinna devi and Tirumala devi) gifted each a gold cup (374 tulas) for offering milk during this seva⁴⁶. One another large silver plate with cashewnuts, almonds, dried grapes, butter, fruits, sugar candy and tambula (50 betel leaves, nut, coconut gratings, cloves, cardamom and Japatri) is also offered. Then the Koutukabera is laid on the cot with its head to the south, sayana sukta is recited. Half a tablet of chandana is placed on the chest of the sayanabera. In the meantime at the Bangaru Vakili, Mukhaveena will be played. Then a descendant of Tallapaka Annamacharya will sing "Jo achu tananda Jo Jo Mukunda...!" Aarti is offered to the Koutukabera with Dasavathara aarti plate i.e. each day the Harti plate will have one avatara of the Lord engraved on it.

Simultaneously the puja articles will get ready for *Brahmaradhana* in the night. Since it is believed that Lord Brahma comes to perform prayers to the Lord after the temple doors are closed every night. Another half tablet of chandana paste will also be kept there and 5 cups will be filled with water from Akasaganga and other fragrant articles and the same is distributed as 'thirtha' (holy/sacred water) to all pilgrims on the next day. Then the priest goes to the sanctum to put out all the

^{46.} Ramesan, n.3, pp. 138-139

lights. Previously the Brahma-akhanda lamp was kept lighted as that light lit by the creator while conservating the shrine. It is said that every day this lamp used to consume not less than 17 kg of clarified butter. But nowadays all the lights are put out in order to avoid fire hazard. The Bangaru Vakili is closed and bolted with archakas key followed by Jiyar's and administrator's keys. The temple authorities scale the door lock.

Quite often the rush is so much in the temple town that even within 15 minutes of closing the doors and depositing the keys in the matha, steps for opening it for the next day's suprabhata seva start. The deity is not given the luxury and comfort of a long sleep. He is ever at the beck and call of his sincere devotees. 'Edukondalavada', 'Vaddikasulavada', 'Apadbandhava', 'Venkataramana', 'Narayana', 'Govinda' - the devotees cry & call for his grace.

This exercise is done everyday, either as an arjita seva (paid service with public allowed to view) or in *ekanta* (without any public presence) based on the pilgrim rush on that day. Each ticket allows entry for one person and 2 small laddus are awarded as prasadam along with the mixture of milk, almonds from the seva. The duration of the seva is 45 minutes. Cost of seva ticket is Rs. 120⁴⁷.

WEEKLY SEVAS

The Sevas which are performed to Sri Venkateswara Swamy once in a week are called Weekly Sevas.

1. Monday - Vishesha Pooja

It was started on 08-04-1991 with the advise of Vedantha Desikacharya. Now, it is turned into Arjitha seva. Every Monday after the second bell, the utsava vigraha is brought to the mantapa for 'chaturdasa kalasa visesa puja' (i.e. with 14 kalasas). Seven vessels have the following seven materials (dravyas); Gingelly oil milk, curds, ghee, yellow grain, darbha and panchagavya and the balance of seven vessels contain **suddhodaka** (i.e. pure water) with these 14 kalasas, Abhisheka is performed to the utsavamurthi and the two consorts. The ritual goes like this. The archaka seeks the utsavavigrahas anujna i.e., followed by Ankurarpana. This is a very simple ritual of merely putting the grains with palikas. As soon as the palikas

^{47.} Pilgrims Information Handbook, n. 17, p. 23

are ready, agnihoma is started. Then aavahana is done to the kalasas (i.e., invoking the presence of the deities). The sankalpa to those who are sponsoring a particular arjitha seva is done and the visesha puja starts with rendering upacharas to God, culminating in offering Harti. As panchasuktas are recited thirumanjanam is done to the utsavamurthis starting with milk, water, curds, sandal wood paste and water. After the conclusion of abhisheka, Harti is offered and the idol is given a bath with water in the kalasas. Purnahuti is offered so as to herald the conclusion of the homa. Naivedvam is offered to God⁴⁸.

Each ticket cost Rs. 600/-. It entitles 1 person to attend this arjita seva and the devotees are given one big laddu, one vada as prasadam and *vastra bahumanam* (a silver laced upper garment) and *sathari*. Seva time is 7, 30 am and reporting time is 6, 45 am, at the conclusion of the seva, the ticket holders are also sent for the darshan of the main deity in the sanctum sanctorum. This special puja is done normally on Mondays and will not be observed when special festivals like Brahmotsavam, Pavitrotsava etc., take place.

2. Tuesday - Ashtadala Pada Padmaradhana

The seva was started in 1984 on the eve of Devasthanam Golden Jbile celebrations. In this seva the god is worshiped with 108 Golden lotus flowers while performing a special archana. From Muslim devotee Hyderabad offered 108 golden lotuses each weighing about 23 gms. In this visesha puja, the archakas offered these flowers at the holy feet of the Lord with the uttering of each name, during the recitation of *Dvadasanamas* of the Lord after offering dhoopa and deepa to the main deity. Admission for this seva is through "vaikundam complex". It is Ashtadala - Swarna - Padma - Puja. This special puja is celebrated on Tuesdays after the second bell is over and Jiyar swamy with the Sri Vaishnavas comes out. The arjitha sevakas who paid for the seva are allowed to go and sit in the mantapa between Bangaru Vakili and the Kulasekharappadi. Later *archana* is offered to Goddess Lakshmi & Padmavathi. Then ratha Harati is offered first followed by ordinary aarti⁴⁹.

Then arjitha sevakas are given vastra (upper cloth) along with sathari and they are given two big laddu, two vada's as prasadam. The cost of Seva ticket is Rs.

^{48.} Lakshmanaiah, n.41, p. 66

^{49.} Ibid, p. 67

1250, one person should be allowed each ticket. The seva starts at 6.00 am, and the devotees reporting time is 5.00 am.

3. Wednesday - Sahasra Kalasabhishekam

In Tirumala temple we have inscrptional evidences about the Sahasra Kalsabhishekam before the AD 1511. There is evidences for conducting the seva. This is another unique and exquisite Seva offered to The Lord Venkateswara. It is performed every Wednesday morning starting at 7am. This special pula is observed before the second bell is over in the morning i.e., after Sattumurai Bhoga Sreenivasa is brought outside the Bangaru Vakili. The idol is placed facing east. The idol will have sambandha daaramu i.e., a thin rope will be tied connecting it with the Mulavigraha in the sanctum. This rope will be tied round the feet of Bhoga Srinivasa at this end and the other end will be placed near the Kati Hasta of the Mulavigraha, thus symbolically involving the Mulabera with the pooja and making it obvious that Bhoga Srinivasa is only representing the Mulabera. Then the utsavavigraha (Malayappa swamy) is also brought and placed outside the Bangaru Vakili facing south. It is as if the trio is presiding over the special puja to be commenced. 1008 silver vessels filled with Abhisheka teertha are kept along with 8 more parivara kalasas and one gold vessel filled with water. The devotees who have paid for the seva are seated in the mantapa around 1008 kalasas and sankalpa is done. Then the puja starts with the recitation of panchasuktas and pancha-santi-mantras. As these mantras are recited, the archakas do Thirumanjana Abhisheka to the idols viz, Bhoga Srinivasa, Malayapa Swamy and his two consorts and Vishvaksena with water in the 1008 kalasas and the eight pavithra kalasas. Finally, the golden vessel with water will be carried by one archaka to the accompaniment of recitation of Vedas and mangala vadya in a pradakshina manner round the ananda nilaya vimana prakaram (inner prakaram), round the dhvajasthambha and then taken to Mulasthana (sanctum). Then at the Mulavarsannidhi ekantha - ashtothra - archana is offered to the main deity. This archana is not open to public but is done behind the curtain drawn at the sanctum. The archakas sprinkle (proksana) the water from the golden vessel (Swarna kalasa) on the feet of the deity then symbolically including the Mulavigraha also in the sahasrakalasa Abhisheka puja. The vigrahas near the Bangaru Vakili will be taken back to the sanctum. The second bell rings. Then in the presence of temple officers, Akshataropana ritual will take place in the sanctum i.e.,

Akshata (holy yellow rice) will be offered at the feet of the main deity. Then the archaka sprinkles some of those grains on his head and then the rest is kept for offering to the temple executives and devotees who take part in the seva. By that time, the curtains will be drawn and the arjitha sponsors have a darshan of the Mulayar⁵⁰

Devotees will be given Vastrabahumana, Ssathari and Teertha one big laddu, one vada, two appams, two dosas, one art silk upper garment or one blouse piece, pulihora, chakkera pongal, and payasam. One ticket for the Sahasrakalasabishekam allows one person to participate cost of the ticket is Rs. 850, seva time 6.00 am, devotees reporting time is 5.00 am.

4. Thursday - Tiruppavada Seva (Netra Darshanam)

This is a unique and exquisite Seva among all the methods of worship offered to The Lord Sri Venkateswara. It is performed every Thursday Morning starting around 6. 15 Am. The standard famous Huge, Wide "Naamam" a decoration with perfumed camphor paste Sri Venkateswara's forehead covering all but part of His Eyes. Removing this Naamam and bathing The Lord (Abhishekam) and again adorning Him with a New wide Naamam on the same day (Friday) was considered time consuming, given the rush of pilgrims and the time constraint for a Seva.

Therefore, The TTD introduced a New Seva every Thursday Morning by the Name of "Tiruppavada". A Huge mound of cooked Tamarind spiced rice (Pulihora) is poured on a gold plated tray (Size about 6 ft X 4 ft) and placed directly in front of The Lord such that it is about a couple of feet in front of His steed, Sri Garudalwar, in the foyer area of The Temple's Sanctum Sanctorum.

Amid Chanting of Mantras, The previous wide *Naamam* is peeled off and a thin Naamam is adorned on His forehead just to cover the space between His eyebrows. When this happens, it is believed that The Lord's first gaze after "opening" His Eyes (because they were covered by The Naamam) should not fall on mortals, because it has so much power. Instead, it is made to fall on the mound of "Pulihora" directly in front of Him, thereby sanctifying it and reducing the intensity

P.V.R.K. Prasad, When I Saw Tirupati Balaji, Gyan Publishing House, New Delhi, 2012, p. 60

of His Gaze. The "Pulihora" therefore acts like a Veil protecting devotees from His Powerful Gaze. This new Thin Naamam then stays for the entire Thursday, pilgrims are allowed to visit and watch the Lord Eyes fully (Netra Darshanam)⁵¹.

One ticket for the Tiruppavada Seva allows one person one big Laddus, one Vadas one Jilebi and nor tentola, one art silk upper or one blouse piece, pulihora as prasadam. Ticket cost is Rs. 850, devotees reporting time is 5.00 Am, seva time is 6. 15 Am.

Types of Abhishekam Seva: This Seva is of 5 kinds the 5th being the most expensive of all Sevas in Tirumala.

1. Friday - Abhishekam

Abhishekam is a Sanskrit word for the sacred bath that is performed to the idol of the main presiding deity in any Hindu temple. Based on ancient Hindu spiritual customs, this is performed once a week, typically on Fridays. In Tirumala, it assumes a most ethereal, rare significance in that it is the most sought after "seva" (form of worship for the Lord by a devotee). Devotees virtually make a belief for this Seva because watching the priests bathing the idol is the most emancipating of experiences, given that the belief of the devout that the idol is actually a manifestation of the Supreme Divine being Himself and not just a manually carved idol.

- 2. Musk Vessel: There is function, extant in the temple routine on Friday, which is dominated Musk Vessel, during which the holy body of the idol including the face, is sermed with refind camphor, together with an intermidiate block one of musk. Further musk and saffron being used for putting on the middle mark Kasturi-tilakam on the forehead, and the later for the making up the sandal-paste besides being one of the articles of perfumery for the abhishekam.
- 3. Civet Vessel: The use of punugu or civet was first introduced by Kandadi Ramanuja in AD 1418 as per the inscription. A ball like paste of civet oil mixed with camphor is placed at the feet of the Lord. After this the

K. Rama Mohan Rao, Service Marketing, Dorling Kindersley, Noida, 2005, p. 373

Tirumanjanam abhishekam is made to the *Mula Murthi*. This civet oil is smeared all over the body of the Murti after abhishekams with saffron water (Kumkumapuvu) and then again with clean water. The Murti takes place with clothing, all ornaments etc⁵².

4. Nijapada Darshanam: Archana anantara darshan on Friday is called Nijapada Darsanam. Theis seva allows piligrims to see the feet of The Lord Venkateswara. The Devotees are allowed one step inside the First prakaram (outer courtyard) of sanctum. Each ticket Rs. 200/- allows one person and one small laddus is offered as prasadam.

5. Vastralankara Seva

Seva can be performed by couples only. Doners get the opportunity to perform Thirumanjanam to the lord and are given new vastrams in a silver plate which they carry on their heads and proceed towards the Garbha Griha where the Thirumanjanam performed to the Lord can be witnessed. The Sankhu, chakram and Lakshmi Haram however are not removed. After this, the Lord is adorned with the Thiruman Kappu on his eyes and pacha karpooram (yello Camphar) on his chin. The vastrams are then adorned by the Lord⁵³.

The cost of Seva ticket is Rs. 12, 250/- one dupatta, a blouse piece. 2 big laddus and 2 vadas are given as Bahumanam. Reporting time is 3.00 Am, Seva time is 3.30 Am.During annual Brahmotsavams, Annual Sevas, New Years Day, Vaikunta Ekadasi, arjitha sevas will be cancelled.

ANNUAL FESTIVALS

Tirumala is the scared abode of Lord Maha Vishnu on earth and is hence called "Bholoka Vaikunta" of all the great shrines existing on the planet. It is most revered place of worship. Whilst most Vaishnava festivals such as Vaikunta Ekadasi, Srirama Navami and others, are held with much group and glory as like other temples.

^{52.} Ragavachari, n.6, Vo.I, p. 226

^{53.} Ramesan, n.3, p. 141

IMPORTANCE OF ANNUAL FESTIVALS AT TIRUMALA

The Annual sacred festivals also have significance in terms of universal welfare, human dedication to the worship of the deity. Symbolism social integration and intention between great and little traditions of Hindu civilization. But, in addition they have the economic and educational importance.

The purpose of annual festivals are celebrated in honour of the Lord are for worldwide peace and all round plenty and prosperity, for successful administration of the country. Various annual festivals are conducted in Tirumala Temple, the grand precession at its commencement with fully decorated deity in a vehicle starts from the sanctum goes around the enclosures. All the celestials (devas) are named and invited, then the collective group spirit (bhootaganas) are likewise called to take part in the Annual festivals make it success. Every Annual festival enables the devotees know the form of worship in which they can pay homage to the lord. Adhyanotsavam, Ugadhi etc are highlight how the devotees have to practice the forms of devotion that had been adopted by the Alwars.

1. Floating Festival

Every Year TTD performs Floating Festival also called as Teppotsavam for Five days at srivari Pushkarani, Tirumala Temple. It is an annual festival celebrating every year in the month of Paluguna (March/April) on the days of Ekadasi, Dwadasi, Trayodasi, Chaturdasi and Pournami.

Significance of Floating Festival

On every day the processional deities will be taken around the four mada streets (temple streets) encircling the holy shrine in grand procession before reaching the Srivari Pushkarani (Temple Tank). The deities are mounted on the colourfully illuminated float.

On the first day the processional deities of Lord Sri Rama, Sita, Lakshmana and Anjaneya are taken round the Pushkarani Teertha seated in well decorated float. On the second day, Lord Sri Krishna and Goddess Rukmini Devi are taken round the Pushakarani Teertha and give darshan to the myriads of devotees. On the Third, Fourth and Fifth days, Lord Sri Malayappa Swamy along with his consorts Sri Bhudevi and Sri seated in the float go round on all sides of the temple tank.

On the first three days, the float makes three rounds and on the fourth day, it makes five rounds and on the fifth day, it makes seven rounds.

The Teppa Utsavam(Float Festival) is celebrated as an Arjitha Seva. Pilgrims shall participate in this utsavam by purchasing the tickets and after this festival arjitha seva ticket holders have the darshan of Lord Sri Venkateswara Swamy, inside the tirumala temple.

This festival is mentioned for the first time in an inscription of the year AD 1468⁵⁴. It shows that it fell during the Kodai Tirunal. Saluva Narasimharaya Udaiyar had constructed the Nirali mantapam in the middle of the Swamypushkarini sometime before 1468 and instituted the Floating festival with which everyone is now familiar. There is no doubt that during the hot weather, it was considered expedient by all the temple goers to take the Processional Murti and the Nachchimars to a cool and airy spot like this mantapam, and to perform Tirumanjanam and make food offerings there. After sunset the Murti and Nachchimars were fully decorated and placed on a raft or Tiruppalli-odam and towed round in the tank-usually three times to the accompaniment of Nadasvaram (pipers). There will be the usual display of music and fireworks. Afterwards the procession halted near some of the mantapams on the bund of the tank and food offerings were made. During the reign of Achyutaraya, almost all his officers made endowments for this festival. This Tiruppalliodai festival was also celebrated on one of the days during the numerous Brahmotsavams. As the Agamas do not specify any definite date or occasion for this festival, it was celebrated to suit the convenience of donors. In Tirupati also, this festival came to be celebrated after the Govinda Raia Swamy Pushkarini was constructed in AD 1522 by Racheraja Govindaraja, brother of the famous minister of Sri Krishnadevaraya, Timmarasu or Appai⁵⁵.

2. Vasantotsavam

This festival although more ancient than the Kodai Tirunal and the Tiruppalli-odam is allied to them and often they were celebrated at the same time.

^{54.} TTD, Epigraphical Series, Vol. II, No. 31, Tirupati, 2000, p. 134

M.S. Ramesh, Festivals and Rituals in Tirumala Temple, T.R. Publications, Chennai, 2000, p. 48

The first mention of this festival is in an inscription of the year AD 1360⁵⁶ which says that one Erramanchi Periya Pemma Navakkar, one of the generals of the Vijayanagar king who fought against the Sultan of Mathurai attended the celebration of the festival in Tirumala. Definite mention of a Vasantotsavam festival lasting for five days is however, made only in an inscription of the year AD 1511. There are later inscriptions 57 which show that in Tirupati also the festival was celebrated for Sri Govindaraja. An inscription of AD 1494 states that Vasantotsavam was celebrated for Sri Govindaraja in Tirupati for three days in Chittirai month commencing from the day of asterism Chitta. The festival in Tirumala is described in greater detail in an inscription of the 1547 AD⁵⁸ which gives details of an endowment of three villages with an annual income of 200 Rekhai Pon. The festival commenced with the usual Ankurarpanam in Visakha nakshatram in the month of Masi. The Sattumurai fell on Sravana Nakshatra so that the festival lasted for 7 days. The donor was one Pendli koduku Timmaraja. Another Vasantotsavam in Tirumala is mentioned in an inscription of AD 1561. The donor in this case is Aravidu Bukkaraja Rangaraja Tirumalaraya who built at the same time the famous Tirumalarayan mantapam which is situated to the right of the Dhavajastambham in Tirumala. He constructed also an unjal mantapam. The Vasanta Tirunal which Saluva Narasimharaya instituted in AD 1468 was improved into a grandeuor festival by Tirumalaraya. On the first day the procession was on Seshavahanam and on the succeeding days Hamsavahanam, Garuda vahanam, Vaikuntha vahanam and Yanai Nambiran (elephant) vahanam. Prasadams were offered on a large scale on these days. (In fact the endowment included food offering on all the important festivals and Visesha Divasam day throughout the year). Vasantotsavam is sometimes called Damanarohanotsavam probably on account of the large quantity of Davanam which was used to decorate the idols⁵⁹. The festival is called 'Damanarohana vasantotsavatirumal'.

^{56.} TTD, Epigraphical Series, Tirupati, 2000, vol. I, No. 113

^{57.} Ibid, Vol. IV, No. 6

^{58.} K. Srinivasulu Chetty, *Epigraphical Lore of Tirupati, Saptagiri*, Monthly, TTD, Tirupati, December 2002, p. 23

TTD, Epigraphical Series, vol. I, No.153,158 and see also, vol. 5, No.168, Tirupati,2000,

For Sri Govindaraja in Tirupati, one Vengapuram Narayana Setti made an endowment in 1544⁶⁰ for the celebration of a five day festival called *Damanarohana Vasantotsavam* in the month of Panguni. The Ankurarpanam in this case was on Svati asterism and the Sattumurai on *Uttaradam*, the birth asterism of *Alarmelmangai Nachchiyar*.

Vasantotsavams described above are not to be confused with the Vasantam function which is usually associated with the ninth day festival of a Brahmotsavam. Nor are they to be confused with the present day Arjitham Vasanthotsavam which is celebrated on payment of a prescribed fee. The latter is the costliest festival. During this festival 575 seers of rice, 289 visses of ghee, 125 visses of green gram, 270 visses of jaggery and 587 visses of groundnut oil are consumed. Being an arjitham festival, about one half of the amount paid by the donor is spent for the festival.

3. Padmavathi Parinayothsavam

Padmavathi Parinayothsavam annual festival at Tirumala The processional deity of Lord Malayappa Swamy was taken to the Narayanagiri Gardens on Gaja Vahana on the first day, while His two consorts adorned with special jewels followed Him to the tastefully decorated Naravanagiri Gardens on palanquins. Traditional events which are usually performed during the Hindu weddings including welcoming each other(Edurkolu), throwing of floral balls by bride and bridegroom at each other (Pubantata) etc. have been performed which has provided a feast to the eyes of thousands of pilgrims who converged in the gardens to witness the celestial fete daring heavy down pour. At the end of the celestial wedding fire crackers were burnt in the open area which stood as a special attraction for the entire programme.

4. Abhidheyaka Abhishekam

In Tirumala every day has its own importance. Hence, all days are auspicious at the abode of Lord Srinivasa. *Abhdyeka Abhishekam* is one such festival which emphasises the incomparable floury of Lord Srinivasa. The essential purpose of this abhishekam is to protect the Utsava deities - Sri MalayappaSwamy, Sridevi and

^{60.} Ibid, vol. V, No. 25

Bhudevi from damage which might occur while conducting processions and Tirumanianam.

As the festival is performed in the month of Jyesta (June) when the star Jyesta is in ascendant, it is also called as Juestabhishekam. This is a three-day festival. After the second bell, Sri MalayappaSwamy with Sridevi and Bhudevi is brought to the kalyanotsava mantapa in the Sampingi Pradakshina. After the Snapana Tirumanjanam on the first day, Vajrakavacham (armour studded with daimonds) is adorned to the deities and they are taken out in procession along the temple streets. On the second day after snapana Tirumanjanam, the deities dressed up with the Muthyala kavcham (the coat of pearls), are taken out in procession with all paraphernalia. The deities are splendidly adroned with svarna kavacham (the armour of gold) on the third day. Throughout the year, the utsavamurtis put on the resplendent Svarna kavacham to the delight of the devotees.

5. Pushpa Pallaki

As per the tradition followed by the Devasthanams, temple accounts begin from Dakshinayana (winter solstice) in July. *Anivara Asthanam*, the grand durbar festival of Lord Venkateswara, is celebrated on that day (usually on 16th July).

On this day the previous year's accounts are submitted to the Lord and begins a new financial year opening a new book. All the principal officers of the temple deposit their insignia of office at the feet of the Lord and take them back. The significance of the ceremony is that the Lord allows them to hold their respective offices as He found them fit. In the evening the Lord is taken round in procession on a richly decorated floral palanquin. It is a remarkable spectacle for devotees who participate in this Arjita Seva to see and enjoy the majestic presence of the Lord. Sri Malayappa Swamy and His consorts are exquisitely adorned with ornaments and garlands during this seva⁶¹.

^{61.} M.S. Ramesh, n. 17, p. 84

6. Pavitrotsavam

These words literally mean "The festival of Purity". An article, the use of which produces an effect of purity would be called Pavitram. Thus, all Hindus use the Darbha Pavitram and the Darbha grass itself as a preliminary to attain a state of mental and moral purity for the performance of some religious function or for meditation. In a temple, the Pavitrotsavam is celebrated every year for maintaining at a high level the spiritual atmosphere of the place. The Festival of the purification of the Blessed Virgin Mary which is held in the Roman Catholic and the Eastern Churches and which commemorates the presentation of the Child Jesus in the temple is similar to this. When a boy of the twice-born caste among Hindus, is invested with the sacred Thread or Pavitra Aropahanam (Upanayanam) He is, considered to have become pavitram or pure.

The Pavitrotsavam is different in character from the Samprokshana or purificatory ceremony which is usually performed in temples to remove the evil effects of defilement or pollution committed within the consecrated area of the temple proper and the space enclosed by the spots where Bali is offered before the commencement of a Brahmotsavam. In the language of modern science Samprokshana may be described as an electric battery supplying energy to cleanse evils. The temple itself is an Accumulator which stores up high voltage spiritual power. The pavitrotsavam is a Dynamo which helps to maintain that voltage by making good periodically the leakage that takes place due to causes over which our control is imperfect. During Pavitrotsavam the Deity Himself acts as the dynamo generating power by the recitation of Mantras, the Vedas and the Puranas. The festival is thoroughly puritan in character. Its celebration in Tirumalai is mentioned for the first time in an inscription of the year AD 1464. This inscription says that a village named Elambakkam was endowed and that two spring channels were excavated for the irrigation of the temple lands in Elamandiyam and Vikramadityamangalam and that the annual income derived thereby was endowed to the temple of Tiruvengadamudaiyan for certain daily and occasional food offerings and for the annual celebration of the Pavitrotsavam for five days in the month of Avani. The Tamil wording of the inscription does not make it clear whether the festival was instituted only in AD 1464 or whether the donor, Sriman Mahamandaleswara

Medinimisara-ganda Kattari Saluva Mallayadeva Maharaja merely caused the festival to be celebrated in his name.

It is clear that at any rate from AD 1464 the festival came to be celebrated. It assumes a thoroughly vedic character. Excluding the day of Ankurarpanam, or the sowing of the nine kinds of seeds or Navadhanyam, on the night of Sukla Dasami in Avani month, the festival lasted for five days. The fifth day was on Avani Paurnimi (Sravana Paurnimi) a day which is sacred for the twice born. Others also observe the day or the preceding Dvadasi as Raksha bandhanam Day. On this day the members of the twice born castes usually wear a new yagno-pavitram or sacred thread; and commence the recitation of the Vedas in due form with homam. On the Ekadasi day the Utsava Murti is placed in the Tirumamani Mantapam. On the Dvadasi day, He is invested with the Tiruppavitram (garlands of yarn around the head, the neck and the wrist) and taken in procession through the streets along with the Nachchimars. The Sukla Dvadasi day in the month of Avani has always been known as the day of "Vishnu Pavitraropanam". He is invested with Yagnopavitram also on that day. The cotton used for those is that from plants grown on unpolluted soil specially reserved in the backyard of every house along with that reserved for the cultivation of Tulasi. The articles required for the festival and their cost in panams are stated in the inscription. The Soma Kumbham (water pot), the Pratima (small image of deity) and Yagnopavitram for Malaikuniyaninra Perumal cost 103 panams. The ornaments for the hands and ears (hasta matra and karna matra) of the Acharva who officiates cost 10 panams, Dakshina (money gifts), pasu danam (gift of cow) and Svarna danam (gold gift) cost 12 panams; the bedding made of five materials (pancha Sayanam) namely, Ratnakambali (woollen carpet), Mettai (soft padded cotton bed), Mayiliraku (pea-cock feathers), Krishnajinam (deer skin) and pattuchchelai (silk sheet) cost 40 panams. The Bhattars reading the Puranas and the people chanting the Vedic texts were paid 5 panams each as honorarium and 10 panams in Dakshina. Twenty palams of silk thread and two hundred palams of white cotton yarn were required for the Pavitram which was dyed in four colours besides white. viz. black, red, green and yellow. The five colours black, white, blue, red and yellow are collectively known as Matrix among dyers. The dyers were paid 3\% panams. The potters and the achari who prepared the parvatham (hill) in wood and the traditional makara-toranam as Prabha were paid for their work. The cost of all the above came to 198 4 6/3

panams. Large quantities of paddy were used for the seed sowing (Ankurarpanam) and for spreading beneath kalasam pots. Honey, milk, curds, ghee and gingelly seeds also play a prominent part. The Deity would be decorated with the pavitram garlands which were dyed in five colours and made to look like a garland of beads by knotting the yarn with the silk thread⁶².

The continuous chanting of the Vedic hymns and the reading of the Puranas side by side with the homams performed each day created a halo round the entire area of the temple. There was an air of austerity about the festival.

There were, however, the inevitable food offerings, morning and evening, on each day. It is noteworthy that no part of the endowment was devoted for making payments to reciters of the Tamil Prabandhams which goes to show that, in the Tirumala temple, the Tamil Prabandham did not recited till AD 1464 again a status of equality with the Sanskrit Vedas. Nor was there provision for making payments to temple pipers, the dancing girls or *Emperumanadiyars* the makers of flower garlands, the temple cooks and other servants, who usually were paid additional remuneration for extra work.

The festival continued to be celebrated till about AD 1562 and endowments were made from time to time during this period for additional food offerings. It cannot be definitely stated when it became defunct and why. The loss of the villages endowed as the result of political changes might have been the cause. But considering the great sanctity attached to the Sravana Sukla Dvadasi as the day of Vishnu Pavitraropanam, the festival deserved to be revived.

This festival is celebrated for three days at Tirumala in the month of Aavani and is so planned as to conclude on *Aavani Pournami* day. The utsava is preceded by Ankurarpana the previous evening. The Ankurarpana and Mritsangrahana rituals are identical to those performed during Brahmotsava. Veda recitation is started after the Mritsangrahana ritual and this recitation of the Vedas concludes on the third day.

D. Ramaswami Iyangar, Balaji- God of Grace, Saptagiri, TTD Monthly, June, 2003, p. 22

Aavahana is done in the Pradana Kumbha for Lord Vishnu and His Consort. There will be 16 other Kumbhas surrounding this Pradana Kumbha. The various mantras which are recited are believed to infuse voice vibrations which have great religious and spiritual force. It is this Kumbha which is taken to the Moolasthana on the concluding day of the Pavitrotsava and from that Kumbha the augmented spiritual power is believed to be transmitted to the Moola Vigraha (Kumbha Aavaahanam). The sanctified pavithras are offered to the various deities on the morning of the second day of the *utsava*⁶³.

7. Pushpayagam

Among all rituals in Tirumala temple the most colourful ritual is Pushpayagam. Usually this ceremony is performed in the month of Karthika after annual Brahmotsavam on the asterism of Sravanam.

Following the birth star of Lord Venkateswara Sravana Nakshatram on Thursday in the holy month of Karthika, the processional deities of Lord Malayappa Swamy flanked by his two consorts Sri Devi and Bhudvi has been brought to the Kalyanamandapam in Sampangi prakaram where Snapana Tirumanjanam was performed.

Later the deities were given a celestial floral bath with over seven tonnes of 18 different varieties of traditonal flowers including *Chamanthi*. Lilly, Roses, Nandivardanam, Tulasi, Marukam, Davanam etc. As soon as the flowers touched the chest of the Lord, they were removed and again floral bath was given to the deities amidst the chanting of Vedic hymns by pundits. After repeating the process for 20 times the priests offered Nakshatra Harati and Special Harati⁶⁴.

8. Koil Alwar Tirumanjanam

Koil Alwar means 'Holy Shrine'. The main purpose of performing koil Tirumanjanam is purification of sanctum sanctorum and temple premises. During the cermony all the murtis and other articles are removed from sanctum sanctorum and the mula murti is covered with water- proof covering. The entire Garbhagriham,

^{63.} Raghavachari, n.6, p.38

^{64.} The Hindu, (Chennai), 03-11-2011, p. 3

including floors, ceilings and walls are then cleaned and brushed well with plenty of water. The whole place is then smeared with kunkum, camphor, sandal paste, saffron, turmeric etc. as disincecant. the covering of the main deity is then removed and the deities, deepam and other articles are replaced inside. Purificatory pujas and Naivedyams are offered to the deity.

This ceremony is performed strictly as per the *agamas* conducted four times in a year i.e before Ugadi, before Anivara Asthanam, before Vaikunta Eakadasi, before Annual Brahmotsavam⁶⁵.

9. Brahmotsavam

The Brahmotsavam festivals of Tirupati are the most important and greatest festival in Tirumala. It is said Brahma the creator himself conducts the ceremony in honour of Sri Venkateswara. Brahmotsavam is usually performed during September month. The Brahmostavam starts with *dwajaharohanam*, where the priests offers to the Lord are sent through the dwajastambha, the image of the deity, is carried out in procession on various vahanas or vehicles viz., Adisesha, garuda, Gaja, Aswa, Mutyarprepandiri, Hanumantha, etc.

The Lord travels on a dozen celestial carriers during the Brahmotsavams, but the most revered by the devotees and the ride on which the Lord derives pleasure from is most certainly the "Garuda Vahanam" as the Garuda is considered the king of birds. At Tirumala about three to five lakh devotees converge for the Grand celestial spectacle "Garuda Seva" observed on the fifth evening of nine-day Annual Brahmotsavams. When all the eyes of lakhs of peoples search for the Garuda Vahana Seva, the Lord of Lords emerges from the Vahana Mandapam as an emperor, the true ruler of the planet and a saviour, who wipes tears off the cheeks of his believers. It is believed that it rains every year during the day of Garudavahanam. The Brahmostavam ends with dwajaharohanam.

The Brahmotsavam celebration provides a unique opportunity for all devotees to participate in the festivities and utsavas and experience the "Vaikuntha Anubhava" (heavenly enjoyment and feeling) and receive the blessings of Sri

^{65.} S. Arya Maitrya, Doctrine of Vaishnavism, Saptagiri, TTD Monthly, February 2003, p.34

^{66.} Tirumala Charitra (Telugu), TTD, Tirupati, 2000, p.86.

Venkateswara Swamy. Every year, millions of devotees witness the processions, celebrations during the annual Brahmotsavams of Lord Venkateswara at Tirumala. Every day of Brahmotsavam will be a feast for the eyes of the devotees who gather there. On the first day the Garudadhwaja (flag with the emblem of a black garuda) is hoisted near the Srivari Alaya Dhwajasthambham. A festive procession of Lord Venkateswara on the Pedda Sesha vahana proceeds around the four streets of the main temple for two hours until midnight. Ankurarpana and Senadhipati Utsavam are celebrated on the day preceeding the first day of Brahmotsavam.

Observations during Brahmotsavas

As incredibly as the swan which separates the water content from milk, the reigning deity of the seven hills, too, on Hamsavahan, relegates the peep and blesses the *bhakta* based on his *punya*. As the powerful snake transforms itself as a vehicle for the Lord during the Seshavahan and China Seshavahan in the Brahmotsavam celebrations, the essence of the Sharanagati Tatva explains the moral behind this utsava. The initial prayers offered at the Dwajarohan utsava and Garudotsava is to pray for an unscathed living with high moral values, while Garuda, requested by the Lord himself to stay in the hills, guards the skies from anything untoward coming by.

Dwajaarohanam

Dwajaarohanam is a flag-hoisting festival that is held on the first day by hoisting a flag (Garudadhwaja) with a picture of Garuda (vehicle of Lord Maha Vishnu) on the top of the Dwajahsthambham in front of the sanctum santorum. It is said to be a symbolic significance of formal invitation to all the deities to attend the Brahmotsavam festival.

As mythology says Garuda the being one of the disciplined disciples of lord Venkateswara goes to *Devalokam* (heaven) to invite Gods like Brahma, Indra, Yama, Agni, Kubera and Vayudeva and saptarishis to participate in the nine-day spectacular event Salakatla Brahmotsavams.

As part of the Brahmotsavam the lord Venkateswara in the form of processional Deity Lord Malayappa Swamy comes out of his temple every day in the morning and evening to give darshan to his devotees on various special Vahanams. After Dwajarohanam, The Chief Minister, Govt. of Andhra Pradesh symbolically offers new silk clothes to the Lord as a mark of homage and thanks giving to the Lord of the Universe in a procession. This was earlier done on 5th day (Garuda Vahana) but due to heavy rush of devotees and for CM security reasons, it has been changed to Dwajarohanam day.

Pedda Sesha Vahanam

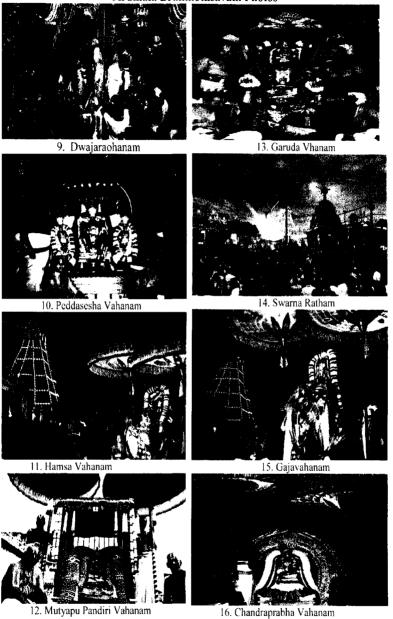
After the Dwajaarohanam the Lord is taken out in a procession in the evening on Aadi Sesha the thousand headed Chief Serpent God as his vehicle. Aadisesha is the seat on which Lord Sri Mannarayana rests in his abode Sri Vaikunta. Tirumala hills the abode of Lord Venkateswara is said to be the manifestation of Lord Aadisesha. Pedda Aadisesha vahanam will be seven headed.

Chinna Sesha Vahanam

On the second day morning the Lord is taken out in a procession on *Vaasuki* (Serpent God) as his vehicle. In Bhagavath Geetha Lord Sri Krishna says He is Vaasuki among the serpents. Chinna Sesha Vahanam will be five headed.

According to Hindu puranas the *Kundalini Shakti* is said to be most powerful level of energy and called Kaivalya Gnana. This is the potent energy available to mankind by the grace of Lord of Lords Sri Venkateswara and is represented by mighty snake. To make the human being about the important of that Serpentine Kundalini energy which enables human being to reach the 8.4 millionth manifestations, the last in the cosmic life cycle lord takes ride on Chinna Sesha Vahanam which is also believed to be the divine serpentine Vasuki.

Tirumala Brahmothsavam Photos



Hamsa Vahanam

On the second day evening the Lord is again taken out in a procession on Hamsa (Swan) as his vehicle. Hamsa or swan means 'pure'. Hamsa is believed to have a high intellectual capability and can distinguish good from bad. This denotes that Lord Venkateswara as Hamsavahanaroodha(the rider of swan vehicle) will weed out the bad qualities in a human being and retain only the good virtues.

As saint—poet Annamacharya put it "Hamsa-cheti palu neeru-natlaye batuku". In his embodiment as Veena pani atop the golden swan, Lord Venkateswara drives home the point among the devotees to give up 'Aham' (ego) and to contribute their might in the service of mankind by helping the poor and needy.

Srivari Hamsa Vahanam denotes the significance attached towards selfless service of everyone towards mankind and that ego and personal pride would keep them away from Lord Venkateswara and his divine blessings.

Simba Vahanam

On the third day morning the Lord is taken out in a procession on Lion symbol as his vehicle. Lion is a symbol of royalty and power. Lord assumed the form of half man and half lion in his Narasimha Avathara. Lord Sri Krishna says in Bhagavath Geetha that he is the Lion among the animals.

The incarnation of Lord Vishnu as the Mrugendrudu (most ferocious and strong among the animals-Lion) is an indication of Lord Venkateswara as a powerful entity born to punish the erring anti-social elements on the universe and devoted for protection of the righteous, poor and the weaker sections in the society. Being a Simha, is the fourth avatar of Lord Vishnu in his incarnation as 'Narasimha' whom the puranas and legends speak in volumes for his drive against 'Dusta' (wrong doers) and protection of the weak, poor and the god fearing persons.

In the Yoga shastra – a Lion was seen as an embodiment of power and speed. The valour of Lord Venkateswara who had made such an animal as his vehicle is thus displayed in abundance. The statues of Lions in the Ananda Nilayam in the Srivari temple complex have displayed the affection of Lord Venkateswara for Lions.

The idols of Narasimha in Yoga mudra in the temple and also the idol of Lakshmi Narasimha on the way to Tirumala exhibit the significance of Lion (Simha) in the celestial entourage of Lord Venkateswara.

Muthyala Pallaki Vahanam

Third day evening, the Lord is again taken out in procession along with his consorts Sridevi and Bhoodevi in a palanquin decorated with a canopy of pearls. Pearl is said to be a symbol of purity and royalty.

Legend says that pearls, a produce of sea, is formed when the dew and rain drops into pearl chip in the ocean. Even Sri Krishna wears pearl nose rings and necklaces and Lord Venkateswara hailed as "Alankara priya" (lover of decoration). During the Srivari Brahmotsavam Lord Venkateswara sat proudly along with his consorts, sat in a vahanam decked up milk white pearls in the shape of a pandal.

The 26th chapter of Padmapuranam refers to an umbrella made of pearls giving shade to Lord Vishnu and several contemporary poets of the bygone days had described the hood of *Adisesha* giving cool shade of Pearl umbrella to the celestial deity.

Kalpa Vruksha Vahanam

On the fourth day of the festival the Lord is taken out in procession in the morning on Kalpa Vruksha as his vehicle signifying that he is the giver of boons to his devotees and fulfils their wishes.

On the celestial tree Kalpa Vruksha vahanam, Lord Malayappa went on a pleasure ride around the four-mada streets surrounding the temple giving darshan to thousands of people who converged in galleries to witness the grand procession in the ongoing Srivari Brahmotsavams. Legend says that Kalpa Vruksha was one of the elements that erupted when the Adisesha placed his grip on the Mandara Mountain where the Devatas- Demons tried to steal the Amrutam (celestial liquid).

Srimad Bhagavatham says that all those who took shelter under Kalpa vruksha will not have problems of starvation and poverty. The use of Kalpa Vruksha vahanam by Lord Venkateswara also denotes the importance given to environment, greenery and promotion of forests and cleans and pollution free atmosphere.

Legends also hail Lord Venkateswara himself as a 'Kalpa Vriksha' as he blesses every devotee with boons sought by them. The Kalpa Vruksha Vahanam of Lord Venkateswara is a magnificent sight of greenery as it is adorned with not only Kalpa Vruksha but also with the celestial elements of Kamadhenu and Chintamani which are also known for granting all boons to their devotees indicating that Lord Venkateswara was embodiment of all the three, divine elements.

Sarva Bhoopala Vahanam

On the fourth day evening the Lord is again taken out in procession on a vehicle called as Sarva Bhoopala Vahanam signifying that He is the Lord of Lords.

Sarva Bhupala means, the God in charge of the earth, water and air become the pall bearers of his vehicle. Along with the Sarva Bhupalas, the Dikpala's of East-West and South-North etc also join in the entourage of Lord Venkateswara in the procession on the holy Mada streets.

"The objective is to display that all the Dikpalas of the universe were not just under the control of Lord Venkateswara but also that there was no chance for misuse of office by them under his diligent vigilance and directions. They are listed in the legends of Tirumala as – Indra (East), Agni (south-east), Yama (god of death on the South), Niruti (North –East), Varuna on (West), Vayu (south-west) and Kubera (god of wealth on North) and Parameswara on (North-west). They are termed as Asta Dikpala's who are all in the service of Lord Venkateswara and work under his command.

The message that comes out of this event of Sarva Bhupala Vahanamis to indicate that Lord Venkateswara controlled the entire universe, the Dikpala and also Sarva Bhupala were managed by him to ensure that the people benefited and prospered with timely rains and course of the activities by all the elements that encompassed the universe.

Mohini Avatharam

Fifth day morning the Lord is taken out in procession decorated in the attire of Mohini Avatharam (Ksheera Sagara Madhanam) the one who has distributed the Divine Nectar.

As legends put it Lords appearance as bejeweled and charming Mohini throws the demons (Asura's) in confusion and wins the celestial battle in favour of the Devatas. The objective of the Mohini avatar is also to indicate that the entire universe is spell bound under the Mystic Mohini and that the Lord of Tirumala is the king pin and key architect of this high drama in the universe. The superb decoration of the idol baffles even young damsels wondering at richness of the jewels and also the beauty of the utsava idol of Mohini.

The devout say that by appearing as Mohini during the Srivari Brahmotsavam Lord Venkateswara had sent a message that the entire universe was a creation of his Maya. To overcome this maya everyone should worship him. Among the various forms donned by Lord MahaVishnu, Mohini-the universal beauty is the adorable form of supernaturally beautiful Enchantress. Through Mohini Avatara the lord enlightens his devotees not to fall prey to worldly desires and come out of that "Maya".

At the same time Lord Venkateswara appears as a child Sri Krishna before his countless devotees on a pallaki (palanquin) made of ivory and Rose wood presented to the Temple by the erstwhile Maharaja of Mysore.

It is a pleasant surprise to see Srivaru decked up as Mohini and riding in a bright white palanquin made of silver and ivory. The superbly carved palanquin highlighted the Mohini who cast her spell on non-believers and transformed them into His ardent disciples⁶⁷.

Garuda Vahanam

On the fifth day evening, the Lord Sri Venkateswara is taken out in procession specially decorated, with his main devotee and chief vehicle Garuda (Garukmantha) the king of birds as his vehicle. It is a unique occasion when thousands gather together and would like to witness the procession.

Garuda or the Eagle is the main and daily vehicle of Lord Vishnu. Besides being the daily transport, Garuda also said to sit atop the Dwajam on the day of Dwajarohanam (inauguration of Brahmotsavam) and herald the event and invite all

^{67.} Times of India, (Hyderabad), 24-09-2012, p. 2

the Devatas for the event on earth . As the Key watcher of happenings around Lord Vishnu, Garuda also supervises the course of the entire Srivari Brahmotsavam , say the legends.

Garuda functions as a servant, friend, life supporter, insignia, and flag of lord Venkateswara's vehicle. Garuda is the most respected and most sought after follower of Lord Vishnu and the only one described in puranas as one who could flight at the speed of light.

Garuda Seva is prominent in 108 countries around the globe including the Asian and South Asian countries and even widely watched with great reverence even in the countries like Myanmar, Malaysia and Indonesia. It is believed and said that it is highly meritorious and mukthi pradham to have darshan of the Lord seated on Garuda⁶⁸

Hanumantha Vahanam

On the sixth day morning the Lord is taken out in procession with Lord Hanuman as his vehicle. Hanuman was the personification of the most trusted and self less service to the Lord in his avathara as Sri Rama in Treta Yuga. Undoubtedly Lord Hanuman was the greatest devotee of Lord Sri Rama.

Hanuman is considered as an embodiment of Wisdom, Muscle power, success, Braveness, health, overactive, fearless and common sense. One of the hillocks on the Tirumala hill range is also named as Anjanadri. He is also known as Vayu Putra of Anjana born out of power of 'tapas', Hanuman. Thus, the darshan of Lord Venkateswara along with Hanuman is considered not only auspicious but also as an high intellectual association. "The appearance of both Lord Rama and Hanuman is said to inspire the pundits for an extensive exploration of Vedic scriptures and promote righteous life style "says Dr. A.V. Ramana Dikshitulu, the chief priest of TTD.

Hanuman is also described as Bhavishyat Brahma for his blessings and acts denote a special and spiritual path for everyone to abide and to lead a peaceful and prosperous livelihood

^{68.} Ramesh, n.55, p. 154

Gaja Vahanam

On the sixth day evening, the Lord is taken out in procession on Elephant (Gaja) or Airavatham as his vehicle. We find in Sri Madbhagavatham (Gajendra Moksham) Lord instantly coming to the rescue of Gajendra and get him relieved from the clutches of the Crocodile.

The richness of Hindu mythology lies in its generosity to provide a respectable position of worship even for various species of fauna. Starting from Cow to Crow each of these creatures have a revered place in Hindu scriptures. Among those blessed creatures, the mighty elephant occupies a pride place being the vehicle of Goddess Laxmi Devi, the Consort of Lord Vishnu. To appease His consort as well as to bless the devotees with prosperity Lord takes a pleasure ride on Gaja Vahanam. The procession of Lord Malayappa well decorated with jewellery of pearls, diamonds and other precious stones atop the Elephant vehicle is a celestial sight for all of his devotees.

Swarna Rathotsavam

The sixth day of Srivari Brahmotsavam distinct and unique celebration popularly known Swarna Rathotsavam (the festival of the Golden chariot).

Legends says that being the Lord of Riches, Lord Malayappa has taken a pleasure ride on the richly decorated golden chariot along with his two Consorts, Sridevi and Bhudevi and his chariot followed Shunya ratham of Brahma and other chariots dragged by Elephant, Ashwa and Vrushaba (bull). Mythology says that the golden chariot of Lord Venkateswara is driven by four horses namely Sugriva, Shaibya, Meghapuspha and Valahaka with Daraka as his sarathi.

The darshan of Lord Venkateswara on his golden chariot is a memorable experience to all his devout. Many Hindus consider once in a life opportunity to witness the golden chariot festival as part of Brahmotsavam will get them salvation. It is comparable only to the colourful and picturesque Ratha yatra of Lord Krishna in Dwaraka.⁶⁹

^{69.} Ibid, p. 158

Surya Prabha Vahanam

On the seventh day morning the Lord Venkateswara is taken out in procession with Sun God driving the Chariot. *Purusha Sooktha* describes Sun as born from the eyes of Lord Sriman Narayana. Sun is said to be an incarnation of Lord Maha Vishnu (Surya Narayana).

All devout offer prayers to Sun god every morning and the chanting of Gayatri Mantram triggers a divine energy among all. Surya rides the chariot driven by seven celestial horses. He spread light and health in the world and also removed away darkness which symbolized poverty, illiteracy and ignorance.

It is common belief that the darshan of *Surya Prabha Vahanam* provided long life to all devotees and also relieved of all illness. On this occasion the people from all corners of the district bring their aged and sick parents to cure them with the sight of the Surya Prabha Vahanam procession.

Chandra Prabha Vahanam

On the seventh day evening, the Lord is again taken out in procession with Moon as symbol of his vehicle. *Purusha Sooktha* describes Moon as "*Chandrama Manaso Jaathaha*" (Moon is born from the mind Lord Maha Vishnu). Moon is the commander of mind and is a symbol of cool and pleasantness.

Chandra or the moon stands for promoting medicinal values among living beings including plants. As per the scripts in the "Purushottama Praptiyagam" Chandra is described as Lord Vishnu who as an invisible architect evolved solutions for all ills of the society as the Bhagavat Geeta mentions "Nakshatrana Aham Shashi" (I am a spot on the moon) with the Lord Himself describing as Moon.

The Chandra Prabha Vahanam signifies the role of school of herbal and Ayurveda. The florists from Coimbatore made a special 18 feet garland and an arch made of white jasmine and ixora flowers as per the Agama shastras and enriched the divine energy of the utsava idols of Lord Venkateswara. Both these rituals are symbolic significance that He is the cause for day and night⁷⁰.

^{70.} Tirumala Festivals, LLC Publishers, Hyderabad, 2010, p. 120

Rathostavam

On the eighth day morning, the Lord Venkateswara is taken out in procession along with his consorts seated on a fully decorated Chariot pulled by the devotees with the chanting of Govinda Nama Smarana. Tirumala will be flooded with devotes to witness this occasion. It is believed and said that those who witness the Lord seated on the Chariot during Rathostavam will not be reborn. Idols of Daruka the charioteer of Lord Sri Krishna and four horses are placed before the Lord on the chariot.

The Rathotsavam festival is a highly emotional event known for the flow of bhakti sangeet, keertans, bhajans and full pitched rendering by the devotees who accompany the procession of the deity. The Rathotsavam of Tirumala is ignificant for its salient features. It is dragged by devotees and temple staff with the help of secure four inch thick jute ropes all along the *Thiru mada* streets surrounding the temple shrine. The Rathotsavam has a special spiritual message embedded in the *Kathopanishad* which compared it to blending of the soul with the body. The saint poet Annamacharya says that divine being that was an embodiment of all living things, was thus dragging his own chariot.

Aswa Vahanam

On the eighth day evening, the Lord is again taken out in procession with Aswa (Horse) as his vehicle symbolizing the forthcoming *Kalki Avathara*. Lord Venkateswara used to ride on a horse during hunting of wild animals. Lord assumed the form of Horse head during his avathara as Hayagreeva.

The Aswa Vahanam of Lord Venkateswara sends message to everyone to keep way from Kali-dosha and continuously pray and sing the keertans of lord to ward off the impact of wrong doings. As a knight riding the horse, Lord Venkateswara displays his inborn Kshyatriya credentials as a fighter and as a brave soldier who always fight the evil and protect the poor, weak and righteous.

Chakra Snanam

On the ninth day morning, last day of the Brahmotsavam, special abhishekam (Avabhrutha Snanam) is held for utsava moorthy of Lord Venkateswara and his consorts Sri Devi and Bhoodevi in the complex of Lord Varaha Swamy temple on the steps of Swamy Pushkarini. Later, the Sudarshana Chakra (Disc weapon of the Lord) is immersed in the waters of Swamy Pushkarini. We find large number of devotees

simultaneously taking a dip in the Pushkarini waters at that time. It is believed and said that one will get absolved from sins by taking a dip in Swamy Pushkarini simultaneously along with the Sudarshana Chakra on this day.

A special ritual of worships and prayers are performed to the Utsava idols at Ranganayakula mantapam in evening before the preparations for the Dwajavarohanam, heralding the close of Brahmotsavam. Ninth day evening the Garuda flag will be lowered as a mark of completion of the Brahmotsavam⁷¹.

The TTD has organized special seating arrangements along the four mada streets with fully protected railings for galleries to enable thousands of people to sit and witness the celestial procession which lasted three to four hours in the mornings and evenings of Brahmotsavam every day at Tirumala.

Special light arrangements besides, public toilets, drinking water, First Aid and Ambulance are made available around the holy four *Mada* streets to provide a total eyeful view of the procession of Vahanam. Cultural troupes comprising of dancers from all regions etc precede the Vahanam procession of Lord Venkateswara.

The event is broadcast by the Sri Venkateswara Bhakti channel which has set up live coverage of the event with its state of art equipment to give a glimpse of the Brahmotsvam event to lakhs of devotees all over the world. The SVBC also offered free signal to all electronic channels of not only the Vahanam procession but also all events in the Temple shrine during the nine day Brahmotsavam.⁷²

10. SRINIVASA KALYANAM

Rgarding the Brahmotsavams, it was mentioned that a marriage festival would be celebrated on the first day or some other day of the festival. The pilgrims are now very familiar with the *Varthana* festival *Kalyanotsavam* which is celebrated by a donor on payment of the prescribed fee. This function takes place nowadays in the present *Kalyana mantapam* and resembles in its rituals very much a Hindu marriage.

^{71.} The Hindu, (Chennai), 06-10-2011, pp.3-4

^{72.} Ramesh, n. 55, p. 164

Utsava Murti (Malayappan) is the bridegroom and the two Nachchimars are the two brides. An imaginary family pedigree of the contracting parties is recited during the course of the ritual. The bridegroom and the two brides are placed facing each other with a screen in between, so that they are allowed to see each other only at the appropriate auspicious moment when the screen would be removed. Marriage homams are performed and havis is offered to the appropriate Devatas. An Acharya or Purohit conducts the function and an Archaka is consecrated to perform the homams etc. on behalf of the bridegroom. After the marriage, presents of valuable cloths are made to the brides and the bridegroom and to the Acharya and the archaka. Dakshina is also given to the Brahmins who officiate at the function. Sweets, cake and food offerings are made to the Deity and distributed to those who are present. A procession is also sometimes taken out.

But no inscription however gives any details of the marriage festival until we reach the year AD 1546. In that year Tallapakam Tirumala Ayyangar conceived the idea of celebrating a marriage festival of five days for Malayappan on the lines of a Hindu marriage. The festival was celebrated in the month of Panguni at a cost of 500 ghatti varahas. As the kalyana mantapam was not then in existence, the festival was conducted in the Tirumamani mantapam.

On the first day there was the preliminary function of Sadyonkura Ankurarpanam. Soma pratima, Brahma pratima, etc. were consecrated for the cememony. Then Malaikuniya ninra perumal and the two Nachchimars (Bhudevi and Neela Devi) were given Tirumanjanam or bath of rose water in the Tirumamani mantapam. This was followed by a procession through the streets. On return the bridegroom was seated on a Unjal or swing plank in front of the Tirumamani mantapam and the Nachchimars were seated one on a Chataka pakshi vahanam and the other on *Hamsa Vahanam*. Garlands were exchanged between the bridegroom and the two brides in the same way as in the case of a Hindu marriage. The nachchimars were next placed on either side of Malaikuniya ninra perumal on the swing plank. Their feet were washed with milk and *harati* as well as panchavarna pidi were offered to them. In the Abhijit lagnam, the Deities were removed to the Tirumamani mantapam and all the articles required for the *muhurta homam* were brought. These consisted chiefly of cloths for the Nachchimars, Sandal paste and Sambhavana for

puting on the Tirukkappunaan (consecrated string round the wrist?) and a cloth to serve as a screen between the bridegroom and the brides⁷³.

Presents were made at the appropriate occasions and also for the acharva, gold to the Ritviks on the occasion of the bride being given away in marriage. Acharva dakshina, Svasti vachana takshina, Punyavajina dakshina and Svasti Sutra money for the other. For madhu parkam measures each of ghee, honey, milk, curds and sugar were supplied besides Vadaippadi, manoharam, Godhi, aval, pori, coconuts and plantatin fruits. During the night Dhruva Nakshatram was also shown to the married parties. On the second day of the marriage, there was Tirumanjana and then a street procession with the bridegroom and the brides seated on Sesha Vahanam followed by sumptuous food offerings. On the third day there was the usual Tirumanjanam with Vasantam and Chandanam followed by food offerings. On the fourth day Tirumanian and food offerings were made as usual. The street procession was made with Malaikuniya ninra perumal seated on the Hamsa Vahanam and the two Nacchimars in palanquin which was followed by food offerings. On the fifth day the same routine was gone through, the only difference being that the Perumal was seated on a Anai Nambiran (elephant Vahan) and the Nacchimars in palanquin. Large presents were made to all temple servants including the astrologer who fixed the muhurtam and the reader of the Tiruvenkata Mahatyam. In subsequent years this festial is one of the items for which endowments were made for food offerings. This kind of marriage festival is not being made now.

11. KAISIKA DVADASI

These two Dvadasis have been days of special festivals in Tirumala and in Tirupati from very ancient times. Of the two, the Tiru Dvadasi is more so. Excepting the Purattasi Brahmotsavam all the other festivals are of later date. Kaisika Dvadasi is first mentioned in an inscription of AD 1308 which records an endowment for a number of festivals of which this is one. It is again mentioned in inscriptions of the year AD 1429 and 1433 as Uttana Dvadasi. The name *Kaisika Dvadasi* occurs again in an inscription of AD 1494 when two accountants of the Tirumala Temple made

^{73.} Panchavanna pidi is cooked food mixed in five different colours and made into small balls in the first. This is done during every marriage

provision for food offerings on the Uttana Dvadasi Day after the reading of the Kaisika Puranam during Chaturmasyam. Other endowments are in AD 1490⁷⁴.

The antiquity of these two festivals is marked by the fact that on these two festival days, the food offerings are made in the name of the Deity Venkataturaivar or Ugra Srinivasa and not Malai kuniya ninra-Perumal who appeared on the scene only in about AD 1339. In more ancient times, Venkatatturaivar appears to have played the role of Utsava Murti. So, on the two dvadasis mentioned above, Venkataturaivar continues to take His share in the Festival.

TIRU DVADASI

This occurs in the Tamil month of Margali in Sukla Paksha. According to the chandramana recko-ning, it occurs on Sukla Dvadasi in Pushya month. The Ekadasi is called Putrada Ekadasi or *Mukkoti Ekadasi* or *Vaikuntha Ekadasi*. The next day is the Tiru Dvadasi also known as Kurma Dvadasi. Both days are sacred in Tirumala. We have seen that Saamvai instituted in AD 966 seven days' Brahmotsavam so as to make the Tirudvadasi day, the Tirthavari day of the festival. On that day Chakrattalvar sanctified the waters of the Swamy pushkarini by taking a bath therein when all devotees took their bath along with Him. Although the Brahmotsavam became defunct, Chakratalwar goes in procession starts the holy bath just in front of the temple of Sri VarahaSwamy. Numerous are the endowments for food offerings on this day. The previous day is not called Tiru Ekadasi, but Mukkoti Ekadasi or Vaikunta Ekadasi. The legend is that on the night of this day all the three crores of sacred waters contribute their quota into the Swamy Pushkkarini so as to make the bath on the morning of the Dvadasi day the holiest in India.

In what manner the Ekadasi day was celebrated after the festival instituted by Samavai became defunct, it is not possible to find out. But in our days the festival is celebrated by the Utsava Murti being decorated with Vajra Kavacham and taken in procession in the enclosure called Mukkoti Pradakshinam, which surrounds the Garbha Griham on three sides. This space remains closed to the public on all the days of the year except on the day of this Ekadasi. But in ancient times the Pradakshinam

^{74.} TTD Epigraphical Series, vol. V, No. 40 and vol. IV, No. 6, 46, Tirupati, 2000

was obviously kept open on all the days of the year. The numerous inscriptions on the inner side of its walls, all dating before AD 1245 could not have been inscribed if it had remained closed.

DOLLOTSAVAM

Anna Unjal, or the Swan swing festival, is probably an ancient festival, in a fragmentary inscription (AD 1230) on the south wall (outerside) of the kitchen in the first prakaram of the Tirumala temple, the words 'chittirai matamum anna-' appear. It is likely that followed the word. On some days of the Brahmotsavam it was usual to place the Utsava Murti and the Nachimars in a Swing or Unjal in a mantapam, But it was in the nature of one of the functions in a festival. An inscription of the year AD 1473 75 gives full particulars of an endowment of Dommarappatti village in Kalavaiparru sub-division of Padaivedu Rajyam by Salva Narasimharava Udaivar. This endowment was more specifically for the celebration of a new festival called Dola-mahotsava Anna Unjal Tirunal. Along with it, there was also provision made for Anna Unjal celebration during the Chittirai Brahmotsavam on the first seven days, on the tenth festival day of the Kodai Tirunal and on the Chittirai Sankramanam day when sumptuous Vagaipadi offerings were made to the Deity. The endowment was however, mainly for the festival called Dolamahotsavam Anna Unjal. The festival was fashioned on the lines of a Brahmotsavam, but without the flag hoisting and Tirthayari functions. The month in which the festival was celebrated is not mentioned. But as the Chittirai Sankramanam, the Chittirai Brahmotsavam and the Kodai Tirunal also come in for a minor share, the Unjal Tirunal would have been held in Panguni month. The Ankurarpanam was in Shashti tidhi (presumably Sukla Paksham). The festival lasted from Sapthami to Ekadasi tidhis. Soma Kumbham, pratimas for the Kumbham and the mandalam, the arrangement of the palikas, the spreading of paddy as a bed for all these, the punya vajinam, the daily homams, the offering of charu, pancha havis adhirasa padi, etc. and the antya homam were all modelled as if the festival was one prescribed in the agamas. Very large quantities of food offerings were made on all the days. The total quantities consumed are summed up in the inscription as 67 marakals of paddy, 153 marakals of rice, 506 nali of ghee, 12660 palams of jaggery, 14 nali of pepper, 24 marakals of green gram, 34 marakals of

^{75.} Ibid, vol. II, No. 50, p.120

broken gram, 30 marakals of black gram, 30 marakals of wheat, 100 nali of milk, 5 nali of honey, 641 palams of Snadal paste etc. The cash dakshina (Tirukkai Valakkam) amounted to 896 ½ panams.

In subsequent years endowments made include provision for food offerings for this festival⁷⁶ also by Vyasa Tirtha Sripada Udaiyar; 1527 A.D.⁷⁷ Inscriptions states that Tirumalarajayya constructed the Anna Unjal mantapam and ⁷⁸ specifically mentions that the food offering was during Narasimharayan's Anna Unjal Tirunal which shows that the festival was being celebrated uninterruptedly from the days of Saluva Narasimharaya.

In Tirupati Anna Unjal Tirunal for Sri GovindarajaSwamy was instituted in AD 1506 ⁷⁹ by one Appa Pillai, son of Karvattippuli Alwar who was a general under Saluva Narasimha as well as Sri Krishnadevaraya. This was also a seven day festival. The Ankurarpanam was in Chitta Nakshatram in the month of Adi and the Sattumurai in Uttiradam Nakshatram. The rituals were all similar to those of the Tirumala festival.

SRINIVASA SAHASRA NAMARCHANA

It has to be noted that Srinivasa Sahasranamam is not the same thing as Vishnu Sahasranamam with which everyone is familiar and which is given in Moksha dharmam of the Anusasana Parva of the Mahabharatam. It is also known to temple goers that Sahasranamarchana is not a part of the daily puja (Tiruvaradhanam), but that it is done in all temples after the puja, at the special request of a worshipper and for his spiritual benefit. In the Tirumala temple however it has become an established usage that the Srinivasa Sahasra namarchana is done only once and that every worshipper who desires to have his name associated with the function should obtain a ticket on payment of a fairly heavy fee to entitle him to be present when the Namarchana is recited by the person employed for the purpose. At the close of the function, the names of all those who have taken tickets are recited with their gotram

^{76.} Ibid, Vol. VI, No.3, p. 38

^{77.} Ibid, Vol. IV, No. 81, 82, pp. 144-146

^{78.} Ibid, Vol. V. No. 171, p. 230

^{79.} Ibid, Vo. III, No. 12

and benefiction pronounced for thier welfare and prosperity. Wealthy person make a compounded payment for a whole year, or for their life time and get the benefiction pronounced every day although they may not be there in person. Whether this function of Srinivasa Sahasra Namar-chana can claim antiquity is a moot point. It is mentioned for the first time in an inscription of the year AD 1517 A.D. giving detials of an endowment made⁸⁰ obviously for the celebration of a Brahmotsavam during the reign of Sri Krishnade-varaya Maharaya. Sahasranamarchana - although not mentions with the prefix Srinivasa - is one of the items of that endowment. Thereafter there is frequent mention of this function. In AD 1527 81 one Saranu Setti made an endowment for the performance of several services one of these being this Sahasra namarchana on payment of a fee of one Rekkai Pon and some food offerings. Specific mention of the term Srinivasa Sahasranamarchana is made in an inscription of the year AD 153382. When Achyutaraya Maharaya presented certain ornaments and also performed the Srinivasa Sahasranamarchana with his own hands when the Archaka was reciting the 1008 names. Other inscription of the years AD 1546 and 1547 Mention the performance of this archana on payment of fee to the person reciting the names.

But, the function of reciting Sahasranamam as part of any ritual, or for the spiritual benefit of any worshipper is not mentioned before AD 1517. In this connection it has to be remembered that several of the names included in the Sahasranama have their root in the stories contained in Tiruvenkata Mahatyam which was composed only in AD 1491 that is 26 years before the date of the first mention of Sahasranamarchana. Historically we are driven to the conclusion, though with great hesitancy, that Sahasranamarchana was not one of the usual functions in this temple before at any rate AD 1490.

^{80.} Ibid, No. 123

^{81.} Ibid, No. 171

^{82.} Ibid, vol. IV, No. 16



Chapter - V

Facilities for the Pilgrims

FACILITIES FOR THE PILGRIMS

INTRODUCTION

Tirumala and Tirupati are considered to be the most sacred and world renowned pilgrim centres as the abode of the famous Hill Shrine of Sri Lord Venkateswara. Every pilgrim strongly believes that a visit to Srivari temple at Tirumala once in their life time will beget them heavenly bliss and salvation. To facilitate ever growing number of pilgrims to Tirumala and Tirupati, the TTD has introduced many more pilgrim amenities to provide them conveniences at affordable tariff besides free and subsidized benefits to the poor and middle class pilgrims from all over the country.

The mission of TTD is to ensure that the visit of every pilgrim should have a spiritual experience and help each visitor to achieve a devotional ecstasy. Due attention was paid to provide accommodation, comfortable darshan and transportation. Today the Traumata Tirupati Devasthanams have made their presence felt in every field of human activity. The TTD spreads Sanathana Dharama and spiritual consciousness among people through Dharama Prachara Parishad. The Temple administration also takes care of every aspect of comfort to the pilgrims, free and paid accommodation, provision of hygienic food, orderly darshan through queue complex, free transportation and free medical aid to the pilgrims.

FACILITIES FOR FULFILMENT OF VOWS OF THE PILGRIMS

Apart from the amenities like transport, accommodation, food, sanitation and health etc, take care of the physical comforts of the pilgrims. There are various kinds of facilities that are to be arranged to the pilgrims who come to the shrine with variety of vows.

ANGAPRADAKSHINAM

The Tirumala Tirupati Devasthanams have introduced Biometric system for the pilgrims going for angapradakshinam at Srivari Temple, Tirumala from 15thDecember 2012. Since the devotees performing Angapradakshinam are increasing day-by-day resulting much dislocation to the routine of the temple and for conducting of sevas in time to the lord. The TTD Trust Board has taken a decision to restrict the

^{1.} TTD Manuals, Tirupati, 2005, p.100

total number of devotees to 750 only per day. It is equally divided for male and female for each day. The pilgrims who wish to perform Angapradakshinam have to get their thumb impression at Vijaya Bank Counter from 8 pm everyday till the quota is exhausted on the previous night for the next day's admission.

The inner *Vimana Pradakshina* corridor circumambulates the sanctum. This is the place where the devotees who have taken vow roll along the corridor on the floor after taking bath in pushkarini wet cloths in fulfilment of their vow made to God. This is called *Angapradakshinam*, since all *angams* (Parts) of the body touches the floor while rolling in a prostrate form.

The pilgrims enter through Vaikuntam Queue Complex will join into two Q lines and enter into the main temple to get their darshan. Normally, there will be two kinds of darshan, via., laghu darshan, in which pilgrims will be permitted for darshan up to *Ramulavari* mead and Mahalaghu darshan in which pilgrims will be permitted upto Jaya Vijayulu statues. Tuesday and Wednesday, Laghu darshan will be implemented and on all other days Mahalaghu darshan will be provided for the pilgrims.

HUNDI

Hundi offering is an important part of the pilgrimage to Tirumala. The collections, running into crores of rupees annually, are utilised for charitable purposes besides for the upkeep of the temple and making of the Laddu Prassadam and other *Naivedyams* distributed among the lakhs of devotees daily. With crores worth of hundi collections and gold and diamond jewellery used to adorn the idol, the Tirumala temple is the richest in the country.

Pilgrims make their offerings in cash and valuable things directly in the Sri Vari Hundi inside the Tirumala Temple. The Hundi also known as Koppera and it is emptied twice in a day in the presence of Deputy Executive Officer, Head-Vigilance Guard, Agent of Pedda Jeeyangar, Endowments Representative and a pilgrim witness. Parakamani also conducted twice a day. The collections (both coins and currency received from the Hundi) are being handed over to the Banks. Gold, Silver articles are sent to the Husur Treasury at Tirupati for being auctioned periodically following the prescribed procedure.

5.1 Decadal growth of Pilgrims visits and Hundi Collection and Total receipts at

Tirumala Temple

S.No	Year	Pilgrims in lakhs	Hundi Collections in Crore	Total receipts in Crore ²
1	1951-52	2. 26	0.12	0.33
2	1961-62	11.67	0.62	2.43
3	1971-72	33.94	2.60	6.59
4	1981-82	79,52	9.09	26.42
5	1991-92	118.01	40.65	121.49
6	2001-02	237.25	224.30	493.99
7	2011-12	255.26	731	1949.26

The Tirumala Tirupati Devasthanams has approved Rs 2,248 crore budget for the financial year 2013-14. The offerings, to be made by millions of devotees in the temple 'hundi' will be expected to fetch about Rs 859 crore. While the interest on investments deposited in national banks by TTD was estimated to account for Rs 555 crore, the sale of various darshan and other ritual tickets is estimated to bring in Rs 231 crore while auction of human hair is expected to net about Rs 200 crore. The payment of salaries and wages to about 9,000 staff was expected to be a major outgo Rs 335 crore, besides Rs 145 crore that was projected for outsourcing expenses³.

TULABHARAM

Tulabharam is offering to the Lord, one's weight in coins or other items such as sugar candy. Tulabharam is generally performed for children. Pilgrims can weigh their offerings in the temple complex. The coins can be deposited in the temple hundi and other items can be handed over to the temple authorities present. The queue for Tulabharam is the regular queue that starts from the Vaikuntam Queue Complex or PC Queue Complex.

- Total Receipts including Sales of Seva tickets, Sale of Prasadam, Donations all other receipts
- 3. Eenadu, (Tirupati), 03-03-2013, p. 3

ARJITHA SEVAS

In addition to the above there are number of sevas performed to the main deity and Utsava Murties daily. Pilgrims are allowed to participate in performing Arjitha sevas like Suprabatha Seva, Thomala Seva, Archana, Nijapada Seva, Kalyanotsavam, Arjitha Bramhotsavam, Dolot -savam (Unjal Seva), Vasanthothsavam, Visesha pooja, Astadalapada padpadmaradhanam, Abishekam, Thiruppavai, seva etc., All seva ticket holders are permitted through VOC-I.

KALYANA KATTA

The place where pilgrims fulfil their vow of tonsure is called Kalyana Katta. Over 500 barbers, operate in three shifts round the clock at Kalyana Katta, to perform tonsure. To reduce the waiting time for tonsure during the peak season, over 100 additional barbers are being engaged. The building is equipped with big tonsure halls with platforms to seat both the pilgrims and the barbers⁴. The main kalyanakatta is also attached with bath and toilet facilities.

There are 13 mini Kalyana Kattas at important places in Tirumala which function from 6 am to 6 pm everyday, to perform tonsure for pilgrims staying in cottages and guest houses. The places at which mini Kalyana Kattas are located are: Sri Venkateswara Guest House, N.G.G.H, Sri VarahaSwamy Guest House, Rambagicha Guest House, SPTC, TBC, SMC, ANC, HVC, Sri Padmavathi Guest House, Sapthagiri Guest House, Kousthubham and Panchajanyam. Nearly 182 Barbers are being deputed daily to Pilgrims Amenities Complex I and II to work in 4 batches round the clock.

Every year, thousands of people who visit the temple get tonsured to offer their hair to Lord Venkateshwara, in keeping with the centuries-old tradition. And in a world increasingly fascinated with vanity, their modest offering has spawned a multi-crore business - that of human hair export - with an ever-growing demand for human hair for wigs and the latest celebrity fad of hair extensions. Human hair is broadly divided into five categories depending on the length and texture - hair longer than 31 inches; 16-30 inches; 10-15 inches; five-nine inches; and that of less than five inches. There is also a sixth variety, grey hair, donated by senior citizens, albeit of zero-

^{4.} TTD Administrative Report, 2011-12, p. 127

demand. The long and uniformly trimmed hair is called *remy* hair, which has a big market in Europe and the US, where it is woven into wigs. The non-remy hair, broken and short, has a huge demand in China, which in turn makes wigs and sells it in the American or African market, especially Nigeria. In the domestic market, Tirumala hair is popular in Mumbai for making wigs for film stars," In 2011, the temple authorities took to e-auctioning, courtesy of a spike in demand from traders across the world. "As many as 49 traders participated in last year's auction and bid huge amounts for various categories of hair. In 2011-12, the Tirumala temple earned nearly Rs 200 crore out of its total revenue of Rs 1,949 crore⁵, from auctioning human hair.

PUROHITH SANGAM

There are 200 Purohits rendering services in Purohit Sangham to attend Marriages, Sankalpams, Poojas, Upanayanams and Vrathams etc. The Purohiths are deputed on rotation basis to the Papavinasanam, Akasaganga and Gogarbham Dam for the convenience of Devotees. They are not regular employees, but work under the control of TTD as a result of an agreement entered in the year 1952 between the Executive Officer, TTD and the President of Tirumala *Theerthavasi Purohith Sangam*. The receipts of the Purohith Sangam are shared at 75 percent and Sangam and 25 per cent of Devasthanam⁶.

TONSURING

Another unique custom of Tirumala is the tonsure ceremony. Pilgrims to Tirumala usually offer the hair on their head to the Lord as a devotional offering. Persons in need of the assistance of the Lord usually take a vow and when they visit the temple offer their hair at the Kalyanakatta - special hall erected for this purpose. A bath in the Pushkarini follows the tonsure ceremony; the pilgrims then enter the temple and worship the Lord.

It is believed that hair offering establishes a bond between the man and the deity to whom it is offered. As one enters Tirumala one would invariably find a cluster of cottages and choultries built for accommodation of the pilgrims. Just

^{5.} The Hindu, (Chennai), 21-09-2011, p. 3

^{6.} TTD Administration Report, n.4, p. 128

beyond these is the Kalyanakatta. Men, Women and children join the line to get their heads tonsured. A nominal fee is collected for the tonsuring and it is possible that the revenue aspect of this black gold to TTD is commendable. Which goes for its philanthropic activities. Cottages like ATC have a facility from 6am to 6pm wherein the pilgrims can avoid the serpentine Queues of Kalyanakatta. It has appointed sufficient barbers to attend. About 15,000 to 20,000 pilgrims have their heads tonsured per day. This complex is maintained well.

Incidentally this custom also has brought in a couple of Guinness World Records for this temple as the largest ever-human hair collected via tonsuring of heads and largest revenue earner by sale of human hair. No mention of Tirupati would be complete without mentioning tonsuring as a symbol of devotion to God. One can easily identify a family if they have been on a pilgrimage to Tirupati by their clean shaven heads. In fact the volume of human hair is so enormous that it is actually sorted out and exported, making India the largest exporter of human hair in the world ⁷

LADDU PRASADA SEVA

The new voluntary service, "Laddu Prasada Seva", a part of Srivari Seva voluntary service being operated by TTD started from second week of Jaunary 2013. Designed on the lines of the successfully running "Parakamani Seva", the Laddu Prasada Seva service commenced from 13 January 2013. With an aim to issue laddu tokens to the visiting pilgrims in a more transparent manner, TTD has mulled this unique seva and launched its web page on TTD official web site on December 28. The interested pilgrims hailing from Southern States of India have to register on-line alone in order to take part in this service.

GENERAL FACILITIES

Transport to Tirumala

There are two well laid motorable Ghat roads The first ghat road from Tirupati to Tirumala was laid on 10-04-1944 and its length is about 19 Kms, with the cost of

^{7.} Tirumala Darshini, TTD, Tirupati, 1986, p.84.

18 lakhs, The Devasthanam which started with two buses to transport pilgrims each one three times. The Second ghat road was laid and opened for traffic in 1974, and its length is about 24 Kms. These ghat roads facilitate easy and comfortable transportation to Tirumala. Finally, the TTD was handed over all the buses to the Andhra Pradesh State Road Transport Corporation on 10-08-1975⁸.

The buses to Tirumala are now run by the APSRTC in such a manner that they clear the pilgrims both at Tirupati and Tirumala expeditiously. Andhra Pradesh Road Transport Corporation (APSRTC) runs nearly 250 buses daily making approximately 800 trips to carry pilgrims from Tirupati to Tirumala and vice versa. There are also long distance direct buses from various parts of the state and neighbouring state to Tirumala and back via Gudur, Sri Kalahasthi, Piler Nellore, Bangalore, Chennai, Kanchi etc. The authorities to avoid long queue also issue return tickets, which are valid for three days. There are plenty of jeeps, taxis, private cars and vans operated from Tirupati and Tirumala touching approximately 1,000 in number. The vehicle owners have to pay the tollgate charges and collect token at the Alipiri toll gate.

Pilgrims traveling to Tirumala by road can utilize the facility of radiator water, auto clinic with spare parts & mechanics. The car drivers of taxis must wear uniform and pilgrims are prohibited from smoking and drinking and are not allowed to carry such items while going to Tirumala. The vehicles are subject to thorough checking by the authorities.

Facilities to Pilgrims Walking up to the Hills

T.T.D. provides Bus facility from Tirupati Railway Station to Alipiri via R.T.C. Central Bus Station, Kapilatheertham from 4 a.m. to 11 p.m. free bus from Railway Station to RTC central Bus station. Free Transportation of luggage from Alipiri tollgate to Tirumala. Availability of drinking water all along the footpath. Pilgrim Amenities Complex with all facilities. Availability of toilets. Provision of sunshade at important points for taking rest. Patrolling by Security Guards, Gurkhas and the police all along round the clock to prevent unwary pilgrims from being cheated or robbed by unscrupulous elements. Relay of religious programmes through local broadcasting system. Sale of cool drinks, mineral water etc. at nominal rates.

^{8.} Samudrala Lakshmanaiah, Tirumala Darshini, (Telugu), TTD, Tirupati, 2009, p. 96

Bhudevi Bhavan - Pilgrims Amenities Complex at Alipiri Bus Station with Dormitories, Bathrooms, Lockers etc.

AUTOMOBILE CLINIC

In case of vehicle breakdowns on the ghat roads, pilgrims can contact the Toll Gates either at Tirupati or at Tirumala or can contact 0877-2263636 for immediate help. A mechanic will be sent in a mobile van equipped with spares, to attend to the problem. Charges are on a case-to-case basis.

FREE BUSES

Free buses are operated at Tirumala for the benefit of pilgrims. 8 free buses with 220 trips a day are operated. It covers cottages, Choultres, Temple and other places round the clock. TTD runs 2 free buses with 24 trips a day are operated at Tirupati for the conveyance of pedestrian pilgrims from Railway station to Srivari Mettu. From the Tirupati Railway station to Alipiri, with a frequency of 30 minutes each trip was operated for the pilgrims who intend to walk up the hills to Tirumala can use these buses, has now been extended up to the SV Zoological Park. The TTD has decided to ply seven services between Railway station and the zoo. The buses will depart at 8.30 a.m., 9 am, 10.30 am, 3 p.m., 3.30 p.m., 4.30 p.m. and 5 p.m., while the departure time at the zoo will be 9.15 am, 9.45 am, 11.15 am, 3.45 am, 4.15 am and 5.45 pomp⁹.

RECEPTION

While the number of pilgrims who are arriving in Tirumala is increasing every day the accommodation available at Tirumala both private and TTD managed cottages put together can accommodate 65,000 pilgrims per day. This excluding those who do not want to stay in paid accommodation and straight go into compartments which have a capacity of another 20,000 pilgrims.

^{9.} Ibid, p. 14

5.2 Pilgrims Arrival per Day (01-09-2009 to 31-08-2010)¹⁰

S .No	No. of Days		
1	1,00.000	and above	1
2	1,00,000	90,000	14
3	90,000	80,000	62
4	80,000	70,000	80
5	70,000	60,000	133
6	60,000	50,000	77
7	50,000	40,000	18

Tirupati is the base camp for all the pilgrims. The TTD has a well organised Reception and House keeping wing system. The Reception and house keeping wing comprises of allotment of accommodation, grant of extension in deserving cases and watching vacation. The entire Reception and House keeping is kept under the general supervision of the Deputy Executive Officer. The responsibilities of the Reception and House keeping wings at Tirumala are to ensure the allotment of available accommodation in the Choultries. Guest Houses and Cottages to the pilgrims, ensure the proper maintenance of the Choultries, Guest Houses and Cottages, their cleanliness and providing of amenities therein and to ensure that providing accommodation and Dharshan of the Lord.

ACCOMMODATION

The TTD ensures that comfortable accommodation is provided to pilgrims at a reasonable cost. It has constructed over 6000 cottages, guest houses and choultries both at Tirupati and Tirumala with nominal service charges for most of the rooms.

Prior to 1934 accommodation for pilgrims in Tirupati and Tirumala was very meagre. The Devasthanam have tackled this problem vigorously and several Cottages, Dharmasalas, Guest houses etc., have been constructed both at Tirupati and Tirumala. There is, however, need for more accommodation.

TTDs have a well organized Reception & House keeping wing system. The Reception and house keeping wing comprises of allotment of accommodation, grant of extension in deserving cases and watching vacation. The reception wing is under the overall control of the Special Officer (Joint Executive Officer), Tirumala and is assisted by two Deputy Executive Officers, who are the heads of the Reception –I and Reception –II wings.

Reception –II wing deals with computerisation of cottage allotment, providing accommodation to the pilgrims in the areas i.e., Rs. 50/- rooms in ANC, GNC, HVC, SMC, SNC and Rs. 100/- rooms in INC, HVDC, RBGH-I, II, III, SGGH and also free rooms in 2NC, 3 NC & SGS. This wing is also responsible to monitor the Central stores¹¹

5.3 Accommodation position in Tirumala

S. No	Name of the Counter	Location	Number of Rooms available
1	Free Rooms Allotment Counter	CRO Building	414
2	Rented Rooms Counter Booking	CRO Building	1989
3	Advance Reservation Counter	CRO Building	2115
4	TBC Allotment Counter	CRO Building	218
5	SVGH Allotment Counter	MBC- 26	383
6	SPGH Allotment Counter	SPGH Sub- Office	345
		Cottages under permanent allotment	578
		Total	6042

ALLOTMENT OF ACCOMMODATION

Three different allotment counters are being functioning under the Deputy Executive Officer (R-II) Tirumala Viz.

1. CRO (General) Allotment Counter

The Counter is meant for allotment of cottages to the common pilgrims on first come first basis. Rs. 50/-per rooms/ cottages per day will be given from this counter through online computer system. Accommodation will be provided in the following areas i.e., GNC, HVC, ANC, SMC, SNC. There are

about 2,236 cottages are available for allotment in Rs. 50/- tariff. All the cottages are furnished. This counter will work round the clock under the close supervision of three superintendents.

2. CRO (Free) Counter

For allotment of free rooms this Counter is in operation for providing free accommodation through current booking. There are 554 free rooms are available for pilgrims allotment. In this category, Un-furnished rooms will be provided in Govardhan Choultries (2nd NC), Kalyani Choultris (3nd NC) and Saptagiri Satralu (SGS).

3. Donor Allotment Counter

One exclusive counter is in operation from CRO (Main) building in Tirumala for providing accommodation to the Cottage Donors and TTD other schemes Donors. As per the Agreement with TTD, Donor has to send at least 10 days in advance intimation from the date of his or his family members arrival. Such intimation will be recorded through the computers and day wise intimation will be generated through computer and the same will be sent to the Donor Counter.

Pilgrims are requested to go to the nearest Sudharshan token counter and obtain the allotted darshan date and time immediately after reaching Tirupati, they can plan their stay at Tirupati or Tirumala and visit local temples accordingly.

It will be difficult to get accommodation at Tirumala during weekends, festival days and seasonal vacations. Pilgrims are requested to stay at Tirupati and go to Tirumala according to the allotted Darshan date and time.

ADVANCE RESERVATION

Pilgrims can reserve paid accommodation (only for the Rs.100/- & 50/- per day), in Tirumala 30 days in advance of their visit by writing to the Assistant Executive Officer (Reception-1) T.T.D. Tirumala. The letters must have be accompanied by a demand draft favouring the Executive Officer, TTD, payable at Tirupati and drawn on any nationalized bank Paid accommodation can also be

reserved 30 days in advance at the e-Darshan counter all over India by paying the requisite amount. 12

5.4. Rooms available to various modes of advance reservation 13

S. No	Category	DD/MO	E- Darshan	Internet	Total
1	Rs. 50/-	150	330		480
2	Rs. 100/-	150	405	170	725
3	Rs. 150/-			10	10
4	Rs. 750/-			10	10
5	Rs. 1000/-			10	10
6	Rs. 2000/-			10	10
-A14826)	Total	300	735	210	1245

ARP Counter

Advanced Reservation allotment counter situated at GNC area for providing accommodation to the pilgrims those who booked in advance. Allotment of Rooms/ Cottages will be made through this counter to the pilgrims. Those who reserved accommodation by sending Demand Draft/ Money order/ Reservation made through e- Darshan counters and internet. There are responsible officials for allotment of rooms to the Seva Ticket holders of Rs. 2500/- and above. To monitor the day to day activities of this counter, three superintendents are posted to look after the duties.¹⁴

Accommodation in other categories can be reserved, subject to availability, only at the Central Reception Office, Tirumala. All reservation requests should reach the TTD not les than 30 days ahead though the TTD staff maintains that they don't receive for more than 30 days, they generally oblige request up to four months ahead. The request can be made to Assistant Executive Officer (Reception-1) TTD, Tirumala. 15

In Tirumala 554 rooms are meant for allotment on free of cost. The allotment of free rooms is made in CRO Office. There is a Sub- enquiry office in each of the three choultries. There is clock room and hot water facilities. One big dormitory type

^{12.} Sapthigiri, TTD, Tirupati, October 2009, p.44.

^{13.} TTD Administration Report, 2010-11, Tirupati, p. 114

^{14.} TTD Administrative Report, n.11, p. 114

^{15.} Sapthigiri, TTD, Tirupati, October 2009, p.27.

of accommodation with the minimum requirements to the pilgrims like water, electricity, bath rooms, and cloak rooms is also available.

The rooms in different categories coming to 6,807 can be accommodated 40,000 pilgrims in three Pilgrims Amenities Complex (PAC) which are available another 20,000 pilgrims can accommodate and 5000 pilgrims can be accommodated in the Matams. Thus, the average pilgrims in full on every day can be catered by the available accommodation. Tirumala hills are picturesque and there is already a complaint that this has became a concrete jungle due to large scale constructions taken up both by TTD and private individuals provide to accommodation to the pilgrims.

5. 5 Accommodation Receipts and payments (Rupees in lakhs) of Reception wing

Tirumala 16

Year	Receipts	Payments
2005-2006	2173.67	588.38
2006-2007	1282.18	408.66
2007-2008	1109.76	367.76
2011-2012	69.00 crores	81.09 Crores
2012-2013	72.50 crores	106.50 Crores

There are different types of accommodation at Tirumala to suit the needs of the pilgrims. There are full-fledged cottages and suits apart from well furnished Guest houses and Choultries. Apart from the above facilities transpiration of the luggage of pedestrians free of charge from Alipiri to Tirumala and vice versa by the TTD was introduced.

REST HOUSE ALLOTMENT AND MAINTENANCE SYSTEM (RAMS)

With an intention of bringing in more transparency in cottage allotment system, the Tirumala Tirupati Devasthanams (TTD) has introduced an innovative techno-savvy and pilgrim-friendly project namely, 'Rest House Allotment and Maintenance System' (RAMS)

The TTD has introduced this on an experimental basis in four of its major guest houses at Tirumala including Sannidhanam, SMGH, Sri Chakra and Adisesha with the room tariffs ranging between Rs.1000 to Rs.6000. With this highly sophisticated system any visiting devotee can with ease, check the availability of accommodation at the information kiosks specially set-up in the Sri Padmavathi Subenquiry office and select the accommodation of his choice at his affordability. The system also enables the devotees to secure accommodation on his/her own simply by capturing their photos and finger prints supported with the credit card facility for the payment of rent to the TTD. This system is multi-lingual available in Telugu, Hindi, Tamil and English for the sake of visiting pilgrims¹⁷.

FREE ACCOMMODATION

The TTD provides accommodation free of cost to pilgrims who cannot afford to pay for their stay in Tirupati and Tirumala. Further, to ease the demand for accommodation, TTD has built Public Amenities Complexes at both Tirupati and Tirumala, which provide dormitory type accommodation with lockers free of cost. There are 625 free rooms in the three Choultries at Tirumala for families to stay in reasonable comfort. Electricity and water are provided free of charge. The rooms will be allotted by CRO Office for a group of 10-15 people. Pilgrims have to deposit Rs. 200, which will be returned after vacation of the room. These free *choultries* are available at Tirumala and Tirupati. Free Accommodation to pilgrims at Tirupati is provided at Sri Govindaraja Dharmasala and free dormitory accommodation at Srinivasam and proposed Vishnu Nivasam. In addition to the above, the TTD is maintaining Dormitory Halls and amenities complexes.

PILGRIMS AMENITIES COMPLEX HALLS

Three big Pilgrims Amenities Complex halls were constructed near CRO Main Building with spacious halls and along with facilities like providing of Mats on collection of Caution deposit, Tonsuring, hot water, bathrooms and toilets are provided. The luggage can be kept in the lockers, sleep in the common halls and

^{17.} The Hindu, (Chennai), 10-11-2012, p. 2

^{18.} Pilgrims Information Hand Book, Tirupati, 2011, p.10

make use of common toilets and bathrooms. Approximately each complex will accommodate 4000 to 5000 pilgrims.

5.6 Accommodation available in Pilgrims Amenities Complex Halls

S. NO	Complex Name	No. of Halls	No. of Lockers Available
1	PAC -I	04	1112 (278 Lockers in each Hall)
2	PAC- II	11	1760 (160 Lockers in each Hall)
3	PAC-II	08	992 (124 Lockers in each Hall)

Such accommodation also available at *Srinivasam* Complex and *Bhudevi* complex near Alipiri at Tirupati. Accommodation also available free unfurnished rooms and lockers in Choultries near Tirupati railway station. They can avail paid rooms at *Vishnu Nivasam, Srinivasm* Complexes and *Govindaraja Swamy* 1, II, II Choultries

COTTAGE EXTENSION

Pilgrims seeking extension for further date have to go to the Cottage Extension Counter in CRO Office. In case accommodation is available, extension will be given. They have to pay additional rent. TTD has enforced penalty on accommodation for those who does not vacate the rooms within 24 hours as per norms to bring transparency in the accommodation system. As per the new norms, the pilgrims should vacate the room in 24 hours otherwise enhanced rent to the tune of 200% should be paid after 48 hours and 400% after 72 hours ¹⁹.

NITYA ANNADANAM (FREE MEALS)

In Tirumala temple, it has been the practice for several centuries to distribute a portion of the food offerings freely among the devotees as *prasadam* of Lord Balaji. Number of inscriptions found in Tirumala and Tirupati temples, ranging in dates from 9th to 17th centuries AD contain numerous of varieties of gifts made to the temples for the free feeding of pilgrims in Tirumala and Tirupati. The earliest epigraphical

reference to feeding of devotees occurs in an inscription of the reign of the later Pallava king Ko- Vijaya-Dantivikramadevar. This is found on the east wall (outer side), south of the gopura at Tiruchanur and mentions that the donor Irungolakkon alias Gunavan Aparajitan arranged for the daily issue of two vattil of Prasadam to feed two Brahmins²⁰. It is said that glory, strength and fame will be acquired in Trilokas by Annadanam. Based on this motto Tirumala Tirupati Devasthanam started a scheme i.e., ANNADANAM SCHEME on small scale on 01-04-19851 by late Nandamuri Taraka Rama Rao, Former Chief Minister of Andhra Pradesh, with food being served to around 2000 pilgrims a day. Later the Scheme was transferred into an independent Trust by Name SRI VENKATESWARA NITYA ANNADANAM TRUST on 04-04-1994². Today free food is served to nearly 70,000 pilgrims per day. The number increases to about one lakh pilgrims a day during festival and other important occasions. Recently free food is being supplied to the waiting pilgrims in Vaikuntam complex -II with Upma, Sambar rice and Milk to about 15,000 pilgrims per day. Free food also served to nearly 3000 patients a day in the TTD managed SVIMS, BIRRD, Ruia and Maternity Hospitals.

MATHRUSRI TARIGONDA VENGAMAMBA NITHYA ANNADANAM COMPLEX

MathruSri Tarigonda Vengamamba Nithya Annaprasadam Complex at Tirumala was newly constructed with Rs.35 crores, a donor from West Godavari district came forward and donated Rs. 20 crores for the construction of a state-of-theart complex to set up a hygienic and modern kitchen and dining hall for the Annadanam Trust at Tirumala. This complex was named as Mathru Sri Tarigonda Vengamamba Nithya Annadanam Complex. The Complex was opened by H.E. Prathibha Devisingh Patil, former President of India on 07-07-2011¹³. The building is having four dining halls in two floors. Each dining hall is accommodate 1,000 persons at a time in new Annadanam building. In addition to full meals daily, 8,000 Nos. of Roti's are being prepared every day to serve to the pilgrims along with Muddapappu (Redgram).

Tirumala Tirupati Devasthanams, Epigraphical Series, Vol. I, No. 6, Tirupati, 2000

ASIA'S LARGEST SOLAR COOKER IN ANNADANAM COMPLEX

Asia's largest Solar Steam Cooking System at Nitya Annadanam complex at Tirumala was introduced. The sophisticated solar plant designed by using German technology costs Rs. 1.11 crores. Considering various advantages of having the system, Union Ministry of Non-Conventional Energy extended a subsidy of Rs. 27.75 lakhs to the TTD. According to experts, the plant on any sunny day can generate steam required to cook upto 30,000 meals a day²¹. The S.V. Nitya Annadana trust at present provides free meals to over 70,000 pilgrims every day. The plant would also help reduce pollution considerably. It offers a unique solution that takes both ecology and economy into consideration. The management is likely to save around Rs. 17.05 lakhs besides reducing power wastage.

The Annadanam Complex have been completely modernized with modular kitchen equipment by adopting the modernized cooking ranges, trolleys vessels and dining tables purchased from Salem Steel Plant to the tune of Rs. 1.46 crores. Around 1000 staff like office staff, catering Supervisors, cooks, cleaners and contract workers etc were working in the complex. In addition to the existing staff in S.V. Nithya Annadanam Complex and other TTD Canteens at Tirumala, the TTD Management has decided to engage 200 Cleaners and 100 Cooks to utilize their services through contract basis. They are in the service of devotees visiting to Tirumala in providing the free Annaprasadam²².

FREE MEDICAL AID

Tirumala Tirupati Devasthanams had a dispensary at Traumata which was started in the year 1927 to extend Medical Aid to the needy pilgrims those who visit Tirumala from different parts of the Country, to worship Lord Venkateswara. Pilgrims are given free medical aid at Aswini Hospital, VQC and P.P.C sheds.²³

The Medical Department at Tirumala has the following units.

- 1. Aswini Hospital
- 2. TTD Employees Dispensary

^{21.} Sapthagiri, (Tirupati), September, 2011, p. 34

^{22.} S.V. Nithva Annadanam Trust Report, 2011-12, p. 34

^{23.} Tirumala Darsini, n.7, p.22

- 3. VQC-II Dispensary
- 4. Pilgrims Amenities Complex First Aid Centre
- 5. VQC-I First Aid Centre
- 6. First Aid Centre inside the Temple
- 7. First Aid Centre at Galigopuram.

All the above units are functioning round the clock throughout the year these are controlled by the Aswini Hospital Chief Superintendent.

5.7 Patients undergone treatment in different Health Centres from 2005 to 2008

Year	No. of Patients
2005- 2006	2, 59, 646
2006-2007	2,77,359
2007-2008	3,51, 112

In addition, 6 medical units are arranged with extra staff during special occasions such as Srivari Brahmotsavams, Vaikunta Ekadasi and 1st January. These units are as follows.

- 1. KKC Sub- Centre
- 2. Pushkarini sub- Centre
- 3. VOC-I Sub- Centre
- 4. Pilgrims Amenities Complex sub-centre
- 5. Papavinasanam First Aid Centre
- 6. 7th Mile first aid centre.

A separate ward for T.V and I.D cases is provided in the Hospital. Minor Surgeries are also attended here. The in- patients are provided food free of cost. Two Ambulances CTC and a 108 Ambulance are provided to this Hospital for conveying emergencies and to refer to SVIMS, S.V.R.R.G.G Hospital and Maternity Hospital at Tirupati.

SANITATION

Among the social activities undertaken by the TTD, sanitation and medical facilities hold a place of priority. To keep the environment, clean sanitation is considered essential. Therefore, TTD has taken up several measures to maintain good

sanitation in Tirumala as well as in Tirupati especially at the place where the pilgrims stay. As many as thirteen sanitary inspectors under the health officer work round the clock for the keeping of the healthy environment of the temple and create a pleasant atmosphere for the pilgrims. For this, TTD spent every year nearly Rs. 27.90 crore²⁴ for the maintenance of health and sanitation both at Tirumala and Tirupati.

INFORMATION CENTRES

Information centres have been opened by the Devasthanam not only in Tirumala but in other state capitals Madras in 1950, Bombay in 1954, Banglore in 1956 and all district head quarter in the state. Several enquiry Offices have also been opened to assist the pilgrims desirous of proceeding to Tirumala to worship the lord of Tirumala. They may be opened with facilities provided by local people without expenditure to Devasthanam. These information centres serve the pilgrims with all necessary information and literature about pilgrimage and propagation of Hindu Religion. For the sale of Devasthanam publications including Guide Books and Pictures of The Lord

TTD has introduced technology based mechanism to impart speedy information to the devotees about the current sale of Arjitha Seva tickets, accommodation etc. TTD has roped also in A.P Tourism Development Corporation functioning as information cum Complaint cell at Tirumala and Tirupati.

E-DARSHAN COUNTERS

Nearly 60,000 pilgrims are visiting daily to have darshan of Lord Venkateswara. To reduce the waiting time in the queue lines TTD has introduced e-Darshan facility where in the pilgrim is provided with Darshan slot remotely before actually the pilgrim reach Tirumala. This system was started with token system and replaced with Biometric system which is now under operation. These e-darshan counters were established in most of the TTD Kalyanamandapams and Information Centres in all most all Andhra Pradesh and outside Andhra Pradesh. Pilgrims are permitted to enter the Vikuntam Queue Complex-I, according to the time slot provided to them.

^{24.} TTD, Trust Board Resolution No. 663, 530, 661, Dt. 06-04-2010,pp. 84-85

VIGILANCE AND SECURITY WING

Several Central and State intelligence agencies have repeatedly alerted the temple management regarding the possible security threat to the hill temple. The hill shrine is guarded day and night by personnel from TTD security, which comprise SPF and personnel of Armed Reserve and APSF. The terror threat to Tirupati, which acts like a base camp for the pilgrims visiting the Venkateswara temple, is equally high, given the volume of people who embark and disembark at the railway station and bus stations.

TTD has a separate Security Department; the functions of the Security and Vigilance wing are mainly to provide Security to the valuable properties of TTD the entire area at Tirumala and Tirupati. For this TTD is managed Vigilance and Security wing, the wing is headed by the Chief Security and Vigilance Officer in the rank of Superintendent of Police drawn on deputation. He is assisted by one additional CV & SO (Security), Vigilance and Security Officer at Tirupati. Tirumala and Tirupati are devided into sectors. Each sector is kept under the control of AV & SO who is in the cadre of Inspector of Police. He is assisted by the required number of Security Guards and Home Guards.

TTD managed 201 permanent security Guards and Jamedars are working, due to shortage of regular TTD Security personnel for providing security services to all the TTD Institutions around 1109 Ex- servicemens and 86 women personnel's were engaged. Apart from this TTD engaged Private Security persons through the private security Agencies on contract basis²⁵. In addition to the TTD Security and vigilance staff, Government has deputed 3 platoons of Armed Reserve and 245 S.P.F personnel for the security purpose of TTD.

ALIPIRI CHECK POINT

The state-of-the-art 'Sapthagiri Security Zone', inaugurated by former Chief Minister K. Rosaiah at Alipiri with the cost of Rs. 12 crore, is a toll gate-cum-security point. The new arch is a pre-engineered steel structure built in a stylish manner, with a

^{25.} TTD Administrative Report, 2007-2008, TTD, Tirupati, p. 123

concrete covering that is ornately designed to look like a temple. The vehicles plying to Tirumala are checked at Alipiri Check Point, Tirupati by the Security Personnel deployed exclusively for security checking of vehicles.

With 12 lanes of BT roads and a service lane, it has a raised platform for providing luggage scanners. Automatic boom barriers have been installed at the individual toll-free counters to prevent motorcycles from rushing ahead unnoticed.

The TTD's Vigilance and Security department has arranged scanners, Closed Circuit Television (CCTV) sets to keep track of the movement of vehicles and humans through the entry point. The structure also has parking lots, toilets, dormitories, a first-aid centre and retiring rooms for the vigilance and security staff.

5.8 Banned goods seized during April - May 2012

S. No	BANNED ITEM	APRIL	MAY
1	CIGARETTE	514 PACKETS	148 PACKETS
	PACKETS		
2	BEEDI ROLLS	983 ROLLS	419 ROLLS
3	KHAINI/HANS PACKETS	322 NOs.	211 NOs.
4	PAN PARAG/GUTKA	721 Nos	314 NOs
5	MEAT/CHICKEN	8kgs.	3kgs

The seizure of banned goods in the months of April and May 2012 shows that there is a gradual decline in carrying banded articles to Tirumala due to the tightening of the security checking.

PADIKAVALI CHECK POINT

Just before entering the temple, there is a baggage scanner to check bags carried inside the temple. Pilgrims would be asked to leave the queue complex and deposit mobile phones and cameras if present, a scenario that could delay darshan. Inside the queue complex as well as in the temple (leading right to the sanctum sanctorum), TTD has installed security cameras to oversee pilgrims' movements.

CONTROL ROOM

For the complete monitoring of the Security wing round the clock & to have an effective administration. One control Room is operated by TTD Security Personnel at TTD Administrative Building Tirupati. The control room is connected with 98 surveillance cameras at 40 places for traffic monitoring and regulation. TTD Officials planning to expand that network. They have identified another 40 junctions, where the technology surveillance cameras are needed. In all, there will be 350 cameras. They will be used for keeping a watch on movements of the public. The trust is now planning to spend '100 crore to equip its security wing with ultra modern equipments such as latest explosive detectors, deep search metal detectors, HHMD, x-ray baggage scanners, bomb suits and non-lever junction metal detectors. Also, all TTD security will be given training on basic aspects of all security problems, from thefts and child lifting to terror attacks. The Security needs to expertise in all such aspects. So, TTD is soon planning to recruit 60 ex-servicemen to strengthen their ranks. ²⁶

SALES OF GOLD AND SILVER DOLLARS

Gold and Silver Dollars with images of Lord Venkateswara and Goddess Padmavathi are available for sales at the counter inside the Srivari temple. Tirumala.

TTD PUBLICATIONS

Tirumala Tirupathi Devasthanams publish various books covering Hindu Philosophy, Culture Commentaries on vedas, Bhagwadgeetha etc. written by various eminent scholars in various languages. Besides this, it also publishes books on Tirumala, greetings, pictures on Lord Venkateswara, Goddess Padmavathi, works on agama and shilpa shastra, calendars, diaries, cassettes. These are made available in TTD publication counters in Railway Stations, Tirumala, Tiruchanoor, Srinivasamangapuram and Sri Govindaraja Swamy temple. Discounts are allowed on bulk purchase of TTD publications. Like 15% of discount on orders of Rs. 100/- to Rs. 400/-, 25% of discount on orders of Rs. 500/- to Rs. 999/ and 30% of discount on orders of Rs. 1,000/- and above.

Indian Express, (Interview with TTD CV & SO), March, 23, 2013, Hyderabad, p. 4

SAPTHAGIRI JOURNAL

TTD brings out monthly religious magazine called **Sapthagiri**. It was started as Information Bulletin in 1949²⁷. It developed as monthly in 1970, consisting of articles on Hindu philosophy, mythology and art & architecture. This monthly magazine is published in five languages i.e., English, Hindi, Telugu, Tamil and Kannada. The annual subscription is Rs. 60/-, monthly Rs. 5/- and Life time Subscription is Rs. 500.

SRI VENKATESWARA BHAKTI CHANNEL

Sri Venkateswara Bhakti Channel is a leading spiritual Channel devoted to Lord Venkateswara. It was started on 11th September 2007 with the permission of Minister of I&B registered for SVBC (Telugu Channel). SVBC brings different programmes relating to the Tirumala temple in particular and Hinduism in general. Channel live the many splendoured glory of the Lord, the daily sevas, special pujas, processions, the annual brahmotsavams and other events in which devotees from all over the globe participate all round the year. SVBC also telecast the classical music and dance performances by leading artistes, pravachanams by great spiritual personalities, and serials on mythological and religious themes. Documentaries on ancient Hindu temples, pilgrim centres, saints and dharmic practices Programmes that can inspire and educate youth on Vedas, Upanishads, Epics and the Hindu way of life. Quiz programmes and competitions meant for children to promote religious practices, moral conduct and talent for classical music and other performing arts.

RAILWAY BOOKING OFFICE

For the convenience of the pilgrims, Railway booking Office was started in Tirumala. It is located at the Central Reception Office. The Railways will issue tickets to all destinations including reservation tickets for Bus-cum-Train Journey. There is a Posts and Telegraphs Office near the Central Reception Office with all the facilities including telegraph.

LUGGAGE AND CELL PHONE COUNTERS

TTD had, at present, 32 luggage collection points and an equal number of points to collect cell phones and other electronic gadgets. The luggage deposited at Alipiri and Srivari Mettu is transported to Tirumala by vans free of cost and distributed to various collection points on Tirumala for the pilgrims to pick up on reaching Tirumala. Pilgrims have been complaining for some time of difficulty in collecting their baggage and cell phones back from different location. On an average, about 50,000 pilgrims, including 25,000 who climb the steps to go on foot to Tirumala from Alipiri and Srivari Mettu, utilise the luggage depositing points. There are many counters provided by TTD for the safe deposits of the Chappals offering free service.

CULTURAL ACTIVITIES

To Provide religious programmes in Tirumala, Dharama Prachara Parishad (DPP) arranges programmes in Asthanamandapam and outside for the benefit of the pilgrims. The following religious programmes are organized.

- 1. Namasankeertana by Bhajan parties in the mornings and evenings.
- 2. Puranapravachanam daily in the evenings.
- 3. Harikatha Programmes on Thursdays & Saturdays.
- 4. Music Programmes on Sundays.
- 5. Pouranik Dramas.
- Music programmes, dances and harikathas during Brahmotsavam.

The Dharma Prachara Parishad (DPP) was established to propagate the Hindu dharma, conduct religious programmes and inculcate spiritual awareness among the people. It has 20 centres in AP and 3 centres in the neighbouring states. It has over 150 employees on roll. Regular programmes like Harikathas, music concerts and *upanyasams* besides yagnams, bhajan melas and *geetha yagnam* are being conducted by the DPP. The field staff organizes religious programmes in remote villages. DPP also conducts epic study examination for school going children throughout the state and presents certificates to the winners.



28. Kumara Dhara Theertha

32. Silathoranam

OTHER PILGRIM ATTRACTIONS IN TIRUMALA

VARAHASWAMYY TEMPLE

The temple of Sir VarahaSwamyy is on the west bank and at the northwest corner of the Swamyy Pushkarini in Tirumala. According to legend, Tirumala was originally Adi Varaha Kshetra (the home of Sri Adi Varaha Swamyy), and it was with his permission that Lord Sri Venkateswara took up residence here. According to the Brahma Purana, pilgrims should first offer naivedyam to Sri Adi Varaha Swamyy, before visiting the Sri Venkateswara temple. According to Atri Samhita (Samurtarchanadhikara), the Varaha avatara is worshipped in three forms i.e., 1) Adi Varaha, 2) Pralaya Varaha, 3) Yajna Varaha.

The idol of Sri VarahaSwamyy in Tirumala is that of Adi Varaha, as it resembles the description of the Adi Varaha murti in Vaikhanasa Agama texts²⁸.

The metaphysical relationship between VarahaSwamyy and Sri Venkateswara is demonstrated every day in the procedure adopted for offering of Naivedyam. A quantity of the food prapared in the kitchen of Sri Venkateswara is sent to sir VarahaSwamyy temple. The existance of the temple for Sri VarahaSwamyy comes to notice only in AD 1380. In that year one Algappiranar Tirukkalikanari Dasar, the foremost Sri Vaishnava resident of Tirupati, made an endowment of 400 panams and from the interest thereon food offering was made every year on the second day of the each of the Brahmostavams²⁹.

BEDI ANJANEYA TEMPLE

Sri Bedi AnjaneyaSwamyy Temple is located on Sannidhi Street, opposite the main temple. (In the Vaishnavite tradition, it is customary to have either Garuda or Anjaneya opposite the main temple.) The idol of Sri Anjaneya is shown with its hands folded in supplication (the Anjali pose). Sri Anjaneya is a devotee of Sri Rama, just as

^{28.} Lakshmanaiah, n.8, p.56

^{29.} T.K.T Ragavachari, History of Tirupati, TTD, Tirupati, 1997, pp. 168-169

Garuda is of Sri Maha Vishnu. Abhishekam is performed every Sunday and special offerings are made on Hanuman Jayanti.

SRI ANJANEYASWAMYY TEMPLE

Sri AnjaneyaSwamyy Temple is located opposite the Sri VarahaSwamyy temple on the north-eastern banks of the Swamyy Pushkarini. It was constructed during the Mahant's period. The idol's hands are joined in supplication (in the Anjali pose). Sri AnjaneyaSwamyy is believed to be a bestower of boons and a protector from all evil. At the temple, Abhishekam is conducted every Sunday³⁰.

NATURAL ARCH

Natural Arch is a distinctive geological wonder located 1 km north of the Tirumala temple, near the Chakra Teertham, the Arch is also called *Silathoranam* in local language. In the 1980s, during excavations for a geological fault in the Tirumala hills, geologists found this rare geological formation of the rock arch which has two dissimilar sets of rocks with a connecting thin link. They assessed geological age of the rock arch is 1.5 billion years. Formation of the arch is attributed to intensified weathering and erosion of stream action that has withstood the torque of nature. ^[4] This is a rare geological fault which is technically called in the geological idiom as 'eparchian unconformity'. ³¹

Geological agents like wind, water, ice act continuously on the rocks to erode and transport the disintegrated rock materials, bringing out marvellous changes in landscape. Natural Arch is one such unique geological marvel in the country measuring 8 metres in width and 3 metres in height. It has been curved out of quartzite of Cuddapah Supergroup of Middle to Upper Proterozoic (1600 to 570 Ma) by collective action of weathering agents like water and wind over a long period of several thousands

^{30.} J. Balasubramanyam, Hari Koluvu, (Telugu), TTD, Tirupati, 2010, p. 358

^{31.} T. Sadavisam, Swaraj, Bharathan Publication, 1971, pp.291-304

of years. Natural Arches of this kind are a rarity. The Rainbow Arch of Utah in the USA and the one in the Dalradian Quartzite are the other examples.³²

SACRED THEERTHAS IN TIRUMALA

Apart from the Venkatesvara temple Tirumala have many places of tourist interest. In all there are Theertha (holy tanks) and waterfalls on the top of the hill as well as at the foot of the hills. The Theertha are Swamy Puskarini, Kumara Dhara, Papanasanam, Akasaganga, Jabali, Shesha, Gogarbham, Ramkrishna Theertha, etc. are among the famous ones. There is a natural arch around 10.000 years old (Shila Toranam) right behind the temple, on the hills.

SWAMYY PUSHKARINI

The following famous sloka in "Venkatesha Mangalasasanam" bears ample testimony to the glory and the greatness of Swamyy Puskarini theertham:

"The Bhavishoyothara Purana says Swamyy Puskarini Snanam Venkateswara darasanam maha prasada sweekaram thrayam thirloka durlabham." ³³ It believed that this theertha is the "Swamy" i.e. leader to all punya theerthas in the world. It is known as swamy puskarini. ³⁴ The glory be to Lord Venkateswara who got fed up with Vaikunta and along Lakshmi is spending his time happily on the banks of Swamyy puskarini theertha. So, God is believed to have preferred to stay on the banks of Swamyy Puskarini theertha as against even Vaikunta.

KUMARADHARA

This theertha is situated about 8 km away from the temple. There is a legend connected with this theertha.

^{32 .} S. Jacob Yayaraj, Early Hunter-Gatherers Adoptions in Tirupati Valley, Sri Venkateswara, University, Tirupati, 2006, p. 15

^{33.} Balasubramanyam, n. 30, p.72.

^{34.} N. Ramesan, The Tirumala Temple, TTD, Tirupati, 2001, p.72.

This theertham got its name kumaradhara as once upon a time it transformed an old man into a youth. One day Lord Venkateswara took the form of young person and was walking in the mountain. He saw a old Brahmin with bent body, sinken eyes and apparently feeling hungry and thirsty walking that way. It appeared that he had lost his way on the mountain path as he was calling out loudly for his son and also wondering whether his son had wandered away leaving him alone. His frequent crying out loudly for his son had also made his tongue dry and stiff when the youthful Venkatesha came across this old Brahmin. He asked him as to who was Koundinya, whom he was repeatedly calling. The old man replied that Koundinya was his son and that he had lost him enroute. He asked the stranger to help him to reach his distant asrama. In disgust, he wondered aloud as to why God had not been kind to him and in that advanced age with a weak body. When he could not carry on his daily rites and without riches and relation, he was still allowed live longer. Perumal, then in fun, asked the old man whether he desired to live longer in spite of his weak body. Promptly the old Brahmin replied that he was not at all keen to live except that he wanted to fulfill all his duties to the devas, ancestors etc. Hearing this reply the Lord took the old man by his hand, led him a short distance, took him to a pool of water and asked him to have his bath in the pool. The old man obeyed when he rose out of water, the old man was transformed into a youth of sixteen years.³⁵

The Lord then asked the old Brahmin to perform his daily rites and he also conferred wealth on him to enable him to perform those rites satisfactorily. In as much as sacred following water had changed the old man into a youth henceforth that theertha came to be known as *kumaradhara theertham*. It is believed that whoever had his bath in this water three times a day continuously for three months, will be relieved of all his problems and attain salvation.³⁶

^{35.} Raghavacharya, n.29, p.128.

^{36.} Ibid. p.72.

THUMBURU KONA

This theertha is about 11 km away from the temple. The Brahmotara Purana says that once upon a time Tumburu and Narada were moving about in the sky. Narada looked at the peculiar Veena held by Tumburu and asked him as to where he had obtained that strange Veena. Tumburu replied that he had sung some songs in praise of a king in his Sabha and had got this Veena as a reward. Narada immediately fall foul on him and told him that he had committed a great mistake in doing *Narastuthi* instead of *Vishnu stuthi*. Narada, therefore, cursed Thumburu and said that as a punishment he would be banished to earth. Tumburu fell on Venkatadri hill on the bound of a theertha. He had his bath in that theertha stayed, there for one full year and observed severe penance and offered prayers to Venkateswara. Finally, the Lord appeared before him and blessed him. From that day the theertha came to be known as *Tumburu theertha*. It is also known as *Drona theertha*.

AKASHA GANGA

This is about seven kilometers from the temple. The Skanda Purana has a story connected with this theertha. It is said that a devotee of Vishnu by name Ramanuja was observing Vanaprasta. He would eat only fruits which had fallen down from the trees on the ground. He would offer worship to god regularly by collecting the freshly fallen flowers on the ground from the trees.³⁸

He stayed on the banks of Akasha Ganga for a long time and did severe penance. Placed with Japa Lord Srinivas appeared before him. Ramanuja was very happy with the darshan of Venkateswara which was a difficult task even from Bramha and Rudra as also the rishies. He, therefore, decided to ask for no other boon. He only wanted God to bless him with sufficient intelligence as to think of God throughout his life. God conceded the wish and also assured him that whoever has their both on the

^{37.} Krishnaswamy Aiyangar, History of Tirupati, TTD, Trupati, p.84.

^{38.} Lakshmanaiah, n.8, p.36

holy day in this Akasa Ganga Theertha would attain Moksha.³⁹ The water of this theertha is so sweet that it is believed that even the devas regard the water as amrutham.

PAPAVINASANA THEERTHA

This is a beautiful waterfall situated about 5 km from the temple. There are number of buses plying between temple and waterfalls. A visit to this is a very pleasant experience. The atmosphere at the theertham is beautiful, quiet and calm. There is a story connecting with this pilgrims centre.⁴⁰

PANDAVA THEERTHA

This is situated within 2 km to the main temple. Varaha Puranam says that as advised by Sri Krishna, the sons of Panduraja came to Venkatachalam in order to get rid off their adiyadika, adibouthika and adidevika sins. One day after they lived on the banks of the theertha for one year, Dharma Raja had a dream where he was told that they have got rid off their problems because of theertha snanam and he was assured of victory in the war and regaining of their lost kingdom.⁴¹

RAMAKRISHNA THEERTHA

This is about six miles from the temple. Skanda Purana says that a rishi by name Ramakrishna while doing tapas in Venkatachalam dug this tank for his daily bath purposes. The rishi continued to stay on the banks of this theertham and worshipped Mahavishnu. It is said that he did such a severe penance that he was not aware of even the ant hills that were built around his body. Seeing this Devendra sent the clouds and poured heavy rain on him for seven days. Inspite of heavy rain, the thunder and the lightening, undisturbed and undeterred, the rishi continued his *tapas*. Pleased with this Vishnu, adorned with his Shanku and Chakra, seated on Garuda appeared before the rishi and blessed him the day when God appeared before the rishi is regarded as a holy

^{39.} Pilgrimage Information Hand Book, n.18, p.26.

Namo Tirumaleesa (Annual Brahmotsavam special bulletin Telugu), Sakshi Sunday book, Hyderabad, 25-08-2011, p. 18

^{41.} S. Lakshmanaiah, n.32, p.85.

day for this *theertha*. God assured the rishi as others that whoever has a bath on that day would be able to get rid of all their problems and have all their desires fulfilled and that *theertha* is known as Ramakrishna *theertha*.

SRI VENKATESWARA MUSEUM

Sri Venkateswara Museum came up in 1980. This is an architectural marvel, this museum houses a photo gallery, excellent exhibits of temple architecture and artefacts like idols and ancient weapons. All kinds of musical instruments can be seen in this museum. The Museum is truly a beautifully place to visit. There is ethereal clam around the place. Photo gallery at the museum is worth visiting. For those who like peace this place also has a meditation centre

LOCAL TEMPLE IN AND AROUND TIRUPATI

Besides, the main deity in and around Tirupati, is a chain of temples - Sri GovindarajaSwamyy temple, Sri Kodanda Rama temple, Kapileswara Temples in Tirupati, Padmavathi, Parasareswara temple at Tiruchanur, Kalyana Venkateswara temple at Srinivasa Mangapuram, Srikalahastheeswara Temple - Srikalahasthi, Vinayaka Temple - Kanipakam, Parasurameswara Temple - Gudimallam, Mogileswara Temple - Mogili, Lakshmi Narasimhaswamy Temple - Vepenjeri, Kodanda Rama and Eswara Temples - Chittoor,

1. PADMAVATHI DEVI TEMPLE

Tiruchanur is 5 km from Tirupati. This large temple dedicated to goddess Padmavathi, the consort of Lord Venkateswara. It is also known as Alivelumangapuram and it is said that a visit to Tirumala is fruitful only if the pilgrims also visit Sri Padmavati Devi temple.

The deity, Sri Padmavati Devi is seated in "Padmasana" holding a lotous in both of her upper hands, her lower hands are in poses of Abhaya, fearlessness, and varada, deduction. Also in this temple are the deities of Srikrishna, Balarama, Sundararaju

^{42.} Ibid, p.86.

Swamyy and Surayanarayana Swamyy. It is traditional to first worship Srikrishna and then to take darshan of Sri Padmavati.

2. GOVINDARAJA SWAMYY TEMPLE

It is one of the very important temples in Tirupati, Sri Govindaraja Swamyy temple was consecrated by saint Ramanujacharya. It is located in the heart of Tirupati town.

In this temple there are two main shrines. In the northern side is Sri Govindaraja who is Lord Vishnu lying on "Ananta" Sayana posture. He is considered to be Lord Venkateswara's brother. The other main shrine has deities of Sri Parthasarathi, Rukmini and Satyhabhama wife's of Krishna. Few Parts of the inner shrine date back to the 9th and 10th centuries. The original temple had Sri Parthasarathi on the main altar. Sri Ramanuja added Sri Govindaraja deity around AD 1130.

SRI KALAYANA VENKATESWARA SWAMYY TEMPLE

This temple is 12 km to the west of Tirupati at Srinivasa mangapuram. One can find Sri Kalyana Venkateswara Swamyy temple, where it is believed that Lord Venkateswara stayed here after his marriage with Sri Padmavathi Devi before proceeding to Tirumala.

As per Hindu customs newly married couples are not supposed to climb hills, such devotees can have *darshan* of Lord at this temple and attain *moksh*. It is also said that individuals having trouble getting into wedlock can pray here and get rid of troubles. *Kalyana Utsavam* to the Lord is performed here every day. Devotees get rid of their troubles by attending this ritual. Annual Brahmotsavam and Sakshatkara Vaibhavam are celebrated in grand manner.

KAPILESWARA SWAMY TEMPLE

This temple is situated in the high ground on the east bank of the Alwar Tirtham, also now called Kapila Tirtham about 3 km to the north of Tirupati, at the foot of Tirumala Hills, is the only temple dedicated to Lord Shiva. Annual festivals like

Vinayaka Chavithi, Maha Shivaratri and Annabhisekham are performed in a grand manner. The sacred waterfalls called kapila teertham also known as "Alvar Tirtham is located here. 43

Achyuta Raya renovated the Alvar Tirtham, constructed cut-stone steps, Sandhyavandanam Mantapam all around and planted Sudarsanam stones at its four corners. Some time before AD 1547, Lakshminarayana Perumal was consecrated here by Tallapaka Pedda Tirumala Ayyangar, son of the famous saint-poet-devotee of Lord Sri Venkateswara, and the shrine faces east and is in the southwestern corner of the holy Matla Kumara Anantaraja, a local feudatory chief under the Rayas of Vijayanagara Empire, established a free feeding house at Alvar Tirtham. One Sevvu Sani, a dancing girl, donated some endowment for the daily worship of Sri Vighnesvara installed in the Nritya Mantapam of Nayanar Kapilesvara Mudaya Nayanar Kovil. This has been recorded in an inscription of the date corresponding to 30 January 1563. Significance of this record lies in that for the first time we notice the usage of "Kapilesvara Shrine". This shrine is on the eastern bank of the holy tank. The other shrines are the Venugopala shrine on the south and a small shrine for Lakshminarasimha Swamy on the western bank. The last named is an improvised one out of the natural cave. Nammalvar shrine with its mantapams and gopuram is situated to the south of Venugopala shrine, a small piece of space, probably allotted for temple garden intervening.

The last inscription to be found here is that of Sri Mahant Dharma Dasu dated in Saka year corresponding to 10 February 1866. This records the repairs to the Kapila Tirtham by the Mahant. The term Kapila Tirtham as such appears to us in this inscription. This name may be due to the influence of the previous term Kapilesvara Kovil that appears in the inscription of AD 1563. Tradition demands that the pilgrims have to have holy dip in this Tirtham before proceeding on their holy ascent to Tirumala.

^{43.} Raghavachary, n.29, p.279.

KODANDA RAMASWAMY TEMPLE

Located in the centre of Tirupati town, the presiding deities over here are Sita, Rama and Lakshmana. The temple was constructed during the 10th Century AD. The temple of Anjaneya Swamyy which is directly opposite, is a sub shrine of this temple. As per the inscriptions found on the walls of Sri Govindaraja swamy temple, the construction of the temple and the installation of the idol of **Sri Kodandarama**, is done by Sathakopadasar Narasimharaya Mudaliar for the merit of the King.

The temple stands in the centre of a rectangular courtyard, facing west. The entrance is in the west and is adorned by a *Gopuram*, passing through which, you can find Balipita and Dhvajasthamba in the east. The temple has a *Maha Mandapam* and a *mukha-mandapam*. The Maha Mandapam consists of five pillars in four rows each with two rectangular blocks and two octagonal shafts in between. These pillars have fine sculptures of Maha Laxmi, Lord Vishnu, Lord Krishna, Parasurama and Venugopala, all reflecting the Vijayanagara style of architecture.⁴⁴

GUDIMALLAM

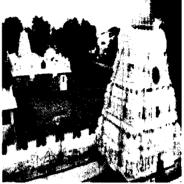
Gudimallam is 10 kms away from Renigunta. Historically, this village is very important because, it has a beautiful siva (Parasurameswara) Temple. The Linga in the temple is supposed to be the earliest Linga (3rd or 2nd Century B.C.) discovered so far in India. Inguva Karthikeya Sarma wrote a book on this temple namely "Parasurameswara Temple at Gudimallam", and "The development of early Shiva art and architecture".

^{44.} S. Lakshmanaiah, n.8, p.90.

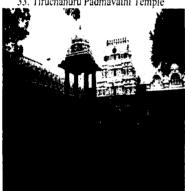
Local Temples in and Around Tirupati



Tiruchanuru Padmavathi Temple



36. Sri Kodanda Ramaswamy Temple



34. Sri Govindaraja Swamy Temple





35. Sri Kapileswara Swamy Temple



38. Siva Lingam in Gudimallam Temple

PACKAGE TOURS FOR TIRUMALA DEVOTEES

For the convenience of devotees, waiting for a darshan of Lord Venkateswara at Tirumala after getting "sudarshan tokens", the Andhra Pradesh State Road Transport Corporation (APSRTC) has come up with a "Divyakshetra Darshini - package tour".

By buying a Rs. 230 ticket, a devotee can visit six temples - Kapilatheertham, Srinivasamangapuram, Kanipakkam, Tiruchanur, Sri Kalahasti and Tirumala. The first bus would depart from the link bus station (LBS) at 9 a.m. and reach Tirumala at 8 p.m. another bus would leave the LBS at 10 a.m. and reach Tirumala at 9 p.m. Advance reservation facility is available at LBS, TTD first choultry (APSRTC counter), Alipiri Balaji Bus Station and Padmavathi Bus Station (TTD third Choultry). Tirumala Tirupati return journey tickets are also available with the bus conductor.

5.9 Distance from Tirupati Station to Various temples

S. No	Temple Name	Kms
1	Sri Govindraj Swamy Temple	1
2	Srinivasa Mangapuram Temple	12
3	Tiruchanoor (Alamelumangapuram Temple)	6
4	Sri Kapilaswara Swamy temple -Kapilteertham	4
5	Alipiri-Kapilteertham	5
6	Sri Kodandaramaswamy temple	1
7	Sri Hare Ram Hare Krishna Temple	5
8	Sri Aurobindo Shrine	5
9	Hasthakala Ramam-Urban Hatt	5
10	Tirumala Hills	25
11	Narayanavanam - Kalyana Venkateswara	22
12	Nagalapuram – Lord Veda Narayan Swamy Temple	65
13	Appalayagunta-Lord Prasanna Venkateswarswamy Temple	15
14	Karvetnagaram - Lord Venugopala Swamy	60
15	Vayalapadu Lord Sri Rama Temple	100
16	Kannipakkam - Sri Ganesh Temple	80
17	Sri Kalahasthi - Sri Kalahastheswara Temple	40
18	Chandragiri Fort	12
19	Tiruthani – Lord Muruga Temples (Tamilnadu)	65

LOCAL TEMPLES BUS

TTD has introduced the *Alayadarsanam* bus facility to enable pilgrims to visit the sacred shrines in and around Tirupati with a nominal fare of Rs 30/- per head for adults and Rs 15/- per head for children. These buses operate on a daily basis and start at 6.00 am, 10.00 am and 2.00 pm from the *choultry* behind the Tirupati railway station. The Tour will cover below mentioned temples

- 1. Sri Padmavathi Ammavari Temple, Tiruchanoor
- 2. Sri Kalyana Venkateswara Swamyy temple, Sriniyasa Mangapuram
- 3. Sri AgastheeswaraSwamy Temple, Thondavada
- 4. Sri Hare Krishna Temple(ISKCON), Tirupati
- 5. Sri KapileswaraSwamy Temple, Tirupati
- 6. Sri Kodanda RamaSwamy Temple, Tirupati
- 7. Sri GovindarajaSwamy Temple, Tirupati

One bus is operated as package Tour Bus to cover the ancient temples situated at Appalyagunta, Narayanavanam, Nagalapuram, Surutupalli, Bugga, Nagari and Karvetinagaram with a nominal fare of Rs 80/- for adults and Rs. 40/- for children.

Andhra Tourism Development Corporation introduced Local site seeing pakage tour from Tirpati to sorrounding temples. The tour bus covers Srikalahasti, Tiruchanuur, Kanipakam, Sreenivasa Mangapuram & Kapilatheertham Temples. Fare of this package from Tirumala to adults Rs. 350/-, Children's Rs. 280/ from Tirupati to adults Rs. 310, child Rs. 250

TTD's RELIGIOUS AND SOCIAL SERVICES

Devasthanams is involved in public service by taking up various welfare schemes for the pilgrims in particular and public in general. Also, it is introducing religious and spiritual programmes for the propagation of Hindu Sanatana Dharma with the motto of "Service to Mankind is Service to God", for this the TTD had introduced several initiatives for pilgrims such as issuing of Ariitha Seva tickets to the pilgrims

through electronic dip system. With an aim to bring darshan, accommodation, tonsure and free meals all under one package for the convenience of devotees, TTD is contemplating Sri Seva Project. The TTD is committed to preserve and protect the Hindu Sanatana Dharma, as part of it, they have been organizing training classes and a workshop in priesthood to people from backward classes, tribals and the fishermen community. With an aim to promote studies in the Vedas, the TTD has been offering financial aid to 36 private and public veda pathasalas in the state⁴⁵. Different projects of TTD including Hindu Dharma Prachara Parishad, Annamacharya project, Dasasahitya project, Alwar Divya Prabandha Project and Tarigonda Vengamamba Project for their commendable publicity services for Hindu Dharma by organizing various spiritual programmes across the country. The TTD is committed to deliver its continued socio-religious services in future through the fallowing projects.

SRINIVASA KALYANAMS

As the ambitious programme of TTDs, Srinivasa Kalyanam-the celestial wedding of Lord Malayappa and His two Consorts which is being performed in various cities across the country has been receiving overwhelming response from the local devotees, TTD is contemplating to set up an exclusive project to carryout these kalyanams in a much bigger way.

The mega religious event which took place at ten different places including the 100th Kalyanam in the temple town of Kolhapur. The TTD has planning to set up an exclusive project to carryout these kalyanams in a more effective manner in other cities across the Globe.

Nearly two lakh people witnessed Srinivasa Kalyanams which held at Khatmandu, Nepal on 25th February 2012. "The head of the country and ambassador were very much impressed with this celestial marriage and even asked the TTD to perform every year. In the recent times even several foreigners have been visiting

^{45.} Hans India, (Tirupati), 27-01-2013, p. 4

Tirumala and offering prayers in the temple. Very recently devotees from Japan, Italy and Russia also sought TTD to organise Srinivasa Kalvanams in their countries.

5.10 List of Centres in USA Where Srinivasa Kalyanams were performed

S.NO.	DATE	PLACE AT USA	ORGANISER
1.	28-04-2012	SAN JOSE	SRI SIDDHIVINAYAKA TEMPLE
2.	29-04-2012	SACRAMENTOCA	SRI SIDDHIVINAYAKA TEMPLE
3.	05-05-2012	NEW JERSEY	SRI GURUVAYURAPPAN TEMPLE
4.	06-05-2012	NORTH COAST	SRI VENKATESWARA TEMPLE
5.	12-05-2012	DALLAS	SRI LAKSHMI GANAPATHI
			TEMPLE
6.	13-05-2012	ARIZONA	SRI VENKATESWARA KSHETRA
7.	19-05-2012	DETROIT	SRI BALAJI TEMPLE
8.	26-05-2012	MILWAUKEE	HINDU TEMPLE
9	27-05-2012	PORTLAND	BALAJI TEMPLE
10.	02-06-2012	SEATTLE	VEDIC CULTURAL CENTRE

KALYANAMASTHU

The Tirumala Tirupati Devasthanams has undertaken various social and welfare activities in fulfillment of its motto of "serving the Lord by serving humanity". For undertaking the performance of marriages on mass scale, the TTD has created *Kalyanamasthu* Trust in March 2007 with following objectives.

To take all necessary steps through any and all possible means, methods and processes for inculcating, propagating, disseminating, and promoting social discipline and moral values among the people of India, in particular in younger generation and to instill in them faith in the values and moral that has been the backbone of the tradition and culture of India from times immemorial.

The performance of marriages by providing the essential material inputs and the support for the eligible and needy persons, on mass scale, at one or more places and from time to time, in accordance with the essential marriage rites as practiced according to the Customs of a region over the ages, at a simple and unostentatious traditional ceremony, with the sole objective of bringing the bride and bridegroom together so as to have an avowed commitment to led a life thereafter based on the

principles of mutual love, respect, traditional family and social values, and harmonious co-existence.

First Phase Kalyanamastu programme was started on 22-02- 2007. The programme was successes in a grand scale in the state. In Adilabad district over 200 couples tied the knot at the event. In Medak district the marriage scheme helped 96 couples tie the holy knot in all the ten Assembly segments in Medak district. In Nizamabad district 97 couples across the district got married under the TTD's Kalyanamastu scheme. In Karimnagar a total of 217 couples tied the nuptial knot in various parts of the district under this scheme. In Karimnagar town 18 marriages were performed. In Khammam 383 couples tied the nuptial knot under the TTD-sponsored 'Kalyanamastu. The temple town of Bhadrachalam accounted for the highest of 201 marriages. Totally 4, 658 couples tied the nuptial knot in the state.

Second Phase Kalyanamastu was completed during 26-08-2007 in the state. 6, 373 couples married under the Kalyanamastu Scheme. Third phase was conducted on 09-03-2008 7,090 couples got married. In the fourth phase were conducted on 02-11-2008 7, 724 couples got married. Fifth phase was conducted in 12,000 couples tied the nuptial knot in various districts in the state. Sixth phase of Kalyanamastu was conducted on 20-05-2011 in the state. 45, 958 couples are got married through the scheme⁴⁶.

MANA GUDI

Tirumala Tirupati Devasthanam was organizing the Mana Gudi programme to mark the auspicious occasion of Sravana Pournami on 2 August 2012, the birthday of Lord Venkateswara. The programme would rekindle people's interest in making regular visits to temples. "The mass spiritual programme is being initiated to protect and promote Hindu dharma. The Mana Gudi program is being launched in across 13,000 temples across the state, the TTD is co-sponsoring the event with the Endowments department. On the occasion, devotees to temples were given 3-dimensional pictures of Lord Venkateswara and His consort Padmavati, spiritual books, CDs, DVDs and audio

^{46.} Deccan Herald, (Hyderabad), 21-05-2011, p. 4

cassettes, by the TTD. They were also provided with puja material, consisting of sesha vastrams and raksha kankanams. Bhajans, mass sankeertanams and special pujas were held to mark Mana Gudi across the state⁴⁷.

SUBHAPRADAM

Subhapradam progrmme main aim was to inculcate spiritual and ethical values among the students by imparting the great essence of dharmic values embedded in Hindu Sanatana Dharma. TTD has designed 13-day summer camp in six districts across the state. "Subhapradham" which means "Wellbeing". The objective of the programme is to bring the students on the right path of living by imparting Human Values and dharmic principles in Hindu Sanatana Dharma. Personalities from different walks of life have delivered the lectures to the students on personality development, yoga, puranas, Hindu dharma, historical and mythological persons etc. Through this programme students know the great ancient Hindu culture and the vast knowledge of this great country which has shown light to the world. About 900 students hailing from various parts of the state took part in this 12-day summer camp exclusively meant for girl students.

SRI VENKATESWARA INSTITUTE OF TRADITIONAL SCULPTURE AND ARCHITECTURE

To preserve and promote the age-old cultural heritage of India, in the areas of traditional sculpture and architecture. TTD established Sri Venkateswara Institute of Traditional Sculpture and Architecture. The institute offers 6 Diploma courses of four years each and has 10 students enrolled into each programme. 4 certificate courses of four years each has 20 students.

TEMPLE RENOVATION AND RECONSTRUCTION

The Renovation sub-division of TTD was established to restore Hindu sculpture and architecture according to the Silpa Agama Sastra. It safeguards and promotes

^{47.} The Hindu, 24-11-2012, p. 3

^{48.} The Hindu, 15-05-2012,p. 3

ancient Hindu architecture⁴⁹. Apart from the temples in the Tirumala-Tirupati area, TTD also manages the Sri Pattabhi RamaSwamy Temple at Vayalpad, and the Sri Venkateswara Temple and the Sri Chandra MouleswaraSwamy Temple, both at Rishikesh⁵⁰.

Amounts are earmarked for construction of Temples in Kurukshetra, Kanyakumari, way side shelters in Tamilnadu and opening of Gosalas in various parts of India. Budget is provided to Mumbai Information Centre. Rs.4.00 crores has been allotted for Renovation of Temples as per the scheme approved by Govt. of A.P. & other requirements through S.V.Heritage & Preservation Trust. Rs.12.00 crores were invested to spent on construction of temples in Dalitawadas / Girijanawadas, etc. under Rs.5.00 lakh / Rs.10.00 lakh scheme. The expenditure towards Dupa Deepa Naivedyam can be met from DPP as a part of Dharma Prachara Activities for the temples constructed under the above scheme. Outlay is increased to Rs.2.00 crores on SRAVANAM for opening its sub centres in various districts of A.P. Nithya Kalyanam and Srinivasa Kalyanam are treated as part of DPP⁵¹.

FOR PILGRIM SERVICES

With an aim to propagate Hindu sanatana dharama vigorously, TTD has decided to perform 150 kalyanams this year. The spacious Kalyana Vedika located in Tirumala will be henceforth used to perform "Nitya Kalyanam" which will become operational by the end of March. The bride will be provided with *talibottu*, *kalimettlu* and darshan will be provided to six members including bride and bridegroom along with their parents. TTD is making new Swarna Radham to Lord Venkateswara during the year 2012-13 by utilizing a Gold reserve of around 70 kgs. The old Silver Radham of Lord Venkateswara will be converted into Golden Radham now. Additional Pilgrim accommodation facility is brought in by completing Nandakam and Vishnu Nivasam Guest Houses, in all respects and sufficient budget provision is made for this purpose. More no. of gold & silver dollars is made available to purchase by way of reducing

^{49.} TTD Administrative Report, 2007-08, Tirupati, pp. 17-20

^{50.} www.tirumala.org.in

^{51.} The Hindu, Chennai, 04-03-2012, p. 3

administrative charges and this will make the pilgrims to feel happy and remember the Tirumala pilgrimage throughout their life. In respect of Pilgrim security the inner corridor construction in Tirumala will be pushed forward during the budgeted year. Increased allocation has been made to meet the Pilgrims Medical needs at Tirupati and Tirumala. Huge outlay on Pilgrim sanitation at Tirumala and Tirupati is provided with a cost of Rs.58.43 crores. The huge deficit of Rs.15 Crores in Annadanam Trust is proposed to meet from TTD general funds. TTD is taken care of the insurance of property & lives of Pilgrims, and made appropriate provision for the same. The Vehicle Inspection facility at the Alipiri Toll gate has been modernized to accommodate & clear more vehicles with enhanced inspection techniques like under chassis inspection to secure the lives of pilgrims. Seven New Buses have been introduced in the TTD fleet to take the pilgrims to different destinations in Tirupati & Tirumala with free of cost. ⁵²

CONCLUSION

Tirumala the abode of Lord Venkateswara attracted people from all walks of life irrespective of caste and creed. On an average sixty five thousand pilgrims visit the temple daily TTD takes utmost care and extends excellent facilities to the convenience of the pilgrims.

Tirumala Tirupathi Devasthanam is making every effort for the convenience and comfort of the pilgrims. Very recently, TTD introduced several measures to streamline the Temple administration to enable quicker darshan to common devotees, providing free meals round the clock. Added extra accommodation infrastructure, upgraded the online and current booking for Arjitha Seva and Darshan tickets and also provide hassle free availability of Laddu Prasadam.

Chapter - VI Interpretation of Data

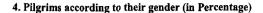
INTERPRETATION OF DATA

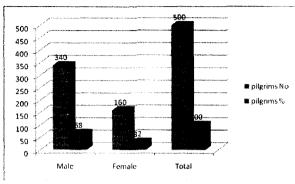
The TTD is the richest religious institution in the country. Probably no place of worship anywhere in the world would attract as many pilgrims and receives as much revenue as the Tirumala temple of Lord Venkateswara. Nearly 60,000 pilgrims visit Tirumala every day. The chief objective of the TTD Administration is to provide all facilities to the pilgrims for a comfortable stay at Tirumala and Tirupati and worship the Lord with full devotion. Pilgrims satisfaction has always been the barometer for measuring the efficiency and purposefulness of the administration of the TTD. It is one of the important issues which receive utmost attention of the administration. There has been a phenomenal increase in the influx of pilgrims to Tirumala temple. Tirumala is well planned and efficiently run pilgrims centre, the only one of its kind in the country. Normally the Hindu pilgrim centres are crowded, dirty and unhygienic. But the Tirumala is very neat, orderly and peaceful temple town was like stepping into another world.

In this chapter an attempt is made to elicit the views of the pilgrims about the amenities provided to them by the TTD administration and their attitude towards their pilgrimage to Tirumala. For this, a structured questionnaire was prepared and it was canvassed at random among the 500 pilgrims who were drawn from different regions and states. The pilgrims were interviewed at Tirumala and their opinions were sought on various points. To the extent possible, care was taken to include cross—section of pilgrims from different walks of life covering sufficiently all states of the country.

6.1 Distribution of Pilgrims according to their gender (in Percentage)

		Pigrins		
S. No	Gender	No.	Percentage %	
1	Male	340	68	
2	Female	160	32	
	Total	500	100 min = 200 mi	





It is evident from the table 6.1 reveals that, Majority of the pilgrims are Male 68 per cent of the total pilgrims population are men, the remaining 32% of them are female pilgrims visited the Tirumala temple.

Pilgrims are used to mention their gender. In most of the cases, men were interviewed as it was found that majority of the women flock had not come alone to Tirumala without their male companions.

In order to know the state of pilgrims, for that a question has been put to them to know from which state they belong to.

6.2 Distribution of Pilgrims according to their State (in Percentage)

		Pilgrims	
S. No	State	No.	Percentage %
1	Andhra Pradesh	272	54.4
2	Tamilnadu	71	18.2
3	Karnataka	91	14.2
4	Keralla	11	2.2
5	North India	49	9.8
6	Abroad	06	1.2
	Total	500	100



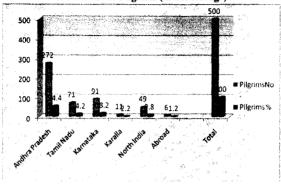
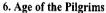


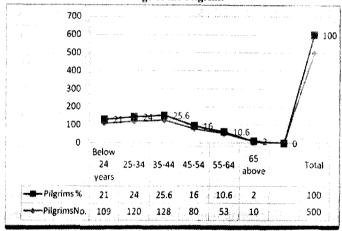
Table 6.2 shows that state wise distribution of 500 pilgrims chosen for studying their Socio and Economic characteristic of the pilgrim. The 500 pilgrims chosen for the study came from 28 different states in India. Andhra Pradesh is contributed more than fifty per cent (54.4%) of the pilgrims and the remaining belonged to the other states in the country. Followed by the neighbouring states of Tamilnadu which accounted for about 18.2 per cent. About 14.2 per cent pilgrims were from Karnataka. About 2.2 per cent of the pilgrims belonged to Kerala State. The four southern states namely Andhra Pradesh, Tamilnadu, Karnataka and Keralla contributed more than eighty five per cent (89 %) of the total pilgrim's population. The remaining 24 states considered as North India contributed less than ten per cent (9.8%) of the total pilgrims population.

The rest of 1.2 per cent pilgrims indicated countries other than India. The foreign pilgrims are very less to visit the Tirumala temple. More than half of the number of pilgrims (4 members) came to Tirumala as Tourists. As part of their Tour they have chosen Tirumala also as one of the place of their interest. Majority of them are from Asia from Malaysia, Thailand, and North Korea. The remaining 2 members came to Tirumala as pilgrimage combined with Tourism. They are deeply interested in Hindu Philosophy and Culture. They came to Tirumala not only to see the Lord but also to acquire religious merit.

6.3 Distribution of Pilgrims according to their age (in Percentage)

Marine P		Pilgrims		
S. No	Age Group	No.	Percentage %	
1	Below 24 years	109	21	
2	25-34	120	24	
3	35-44	128	25.6	
4	45-54	80	16	
5	55-64	53	10.6	
6	65 above	10	02	
,	Total	500	100	





An enquiary into the age of pilgrims reveals that a large number of pilgrim were in the age group of 35 to 44 year. Table 6.3 shows that 25.6 per cent of the respondents were in the age group of 35-44 years. About 24 per cent of the pilgrims between 25 to 34 years. 21 per cent of the respondents are below the 24 year age group. 16 per cent pilgrims from the age of 45 to 54 years. 10. 6 per cent of the pilgrims are from 55- 64 year age group. The remaining 2 per cent of the pilgrims are above 65 years old.

This indicates that due to the heavy rush in the temple above 50 years peoples are not interested to visit the shrine. May be because, of the long standing queue, and heavy crowd inside the temple.

Religion

The Lord Vekateswara temple is related more to social strata than a specific religion. This is true with respect to Hinduism, Buddhism, Sikhism, Jainism, Islam and Christianity, at the folk level. In order to know the Religion of pilgrims, a question has been put to them to know their religion.

6.4 Distribution of Pilgrims according to their Religion (in Percentage)

		Pilgrims	
S. No	Religion	No.	Percentage %
1	Hindu	369	73.8
2	Christian	83	16.6
3	Muslim	31	06.2
4	Sikh	11	02.2
5	Buddhist	05	01.2
6	Jain	01	00.2
	Total	500	100

Table 6.4 shows the percentage distribution of 500 pilgrims according to their religion. Of the 500 pilgrims, more than seventy per cent (73.8%) of them are Hindus. Remaining 16.6% of the pilgrims are belonged to the Christian community. Tirumala has small number of pilgrims representing Christianity, Sikhism, Buddhism and Jainism. The remaining 6.6 per cent of them belong to the Islamic faith, 6.2 per cent of the pilgrims are from the Christianity, 0.2 per cent of pilgrims are from the Sihk religion, (01.4%) of them are coming from the Buddhist and Jains faith.

The deity of Tirumala played an intimate role in the life pattern of folk Buddhism, Sikhism, Islam and Christianity as a problem solving device. It is evident

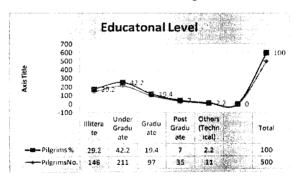
from table 6.4 that majority of the pilgrims (73.8%) are visiting Tirumala belong to Hindu religion and 26.2 per cent belong to the other faiths.

An attempt has been made to ascertain into the educational background of the pilgrim respondents.

6.5 Distribution of Pilgrims according to their Qualification (in Percentage)

and the second s	e de la la companya de la companya La companya de la co	Pilgrims		
S. No	Qualification level	No.	Percentage %	
1	Illiterate	146	29.2	
2	Under Graduate	211	42.2	
3	Graduate	97	19.4	
4	Post Graduate	35	07	
5	Others (Technical)	11	02.2	
	Total	500	100	

7. Education level of Pilgrims



It can be seen from table 6.5 shows that about 42.2% of the pilgrims had studied at the level of under graduate, 19.4 % of the pilgrims were completed their graduation and the remaining 0.7% of the pilgrims reported that they had educated up to post graduation, 2.2 % of them are completed their technical education. The remaining 29.2% of the pilgrims were illiterates.

It can be observed from the above table that due to the recent sensitivity to Hindu identity that has been growing in India, there is growing pilgrims rush to the Traumata the highly educated like post graduate degree holders and professionals also take part in the pilgrimage activity as sacred journey.

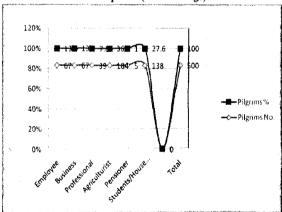
Occupation

An enquiry was made to know the occupation of the pilgrims, when asked about this question the respondents gave different reasons and their occupations.

6.6 Distribution of Pilgrims according to their Occupation (in Percentage)

()		Pilgrims	
S. No	Occupation	No.	Percentage %
1	Employee	67	13.4
2	Business	67	13.4
3	Professional	39	07.8
4	Agriculturist	184	36.8
5	Pensioner	05	01.0
6	Students/House wife	138	27.6
	Total	500	100

8. Occupation (in Percentage)



It is evident from table 6.6 shows that more than thirty five per cent (36.8%) of the pilgrims are belonged to the Agriculturist families are visiting the Tirumala Temple. More than quarter (27.6%) of them belong to Students and Housewife's, 13.4% of the pilgrims belong to employees in different categories coming to the Lord's

Darshan. The speciality of Lord Venkateswara is problem solving, obviously the pilgrims undertake a pilgrimage to the temple largely for solution of the problem of their daily life rather than fulfilling their spiritual needs. Most of the Business people are also visited the Lord's temple regularly, because of their economic benefits. The remaining 07. 8 per cent of the pilgrims from professional background visited the Tirumala temple. 1 per cent of the pensioners also visited this hill shrine for their health and wealth purposes.

Approximately 65 per cent of the pilgrims belong to the lower middle classes in terms of economic aspects, including Agricultural families students and House wife's category were also represented in the lower income group level.

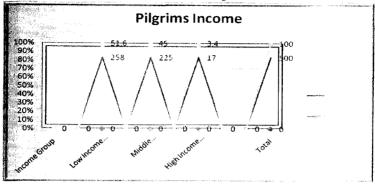
Income

In order to know the economic status of pilgrims, a question has been put to them to mention their annual income, the data relating to their income are shown in table 1.6. Average income group pilgrims are those whose income is below Rs. 30,000/- per annum. Middle income group is 30,000- 70,000 per annum. Higher income group pilgrims those whose income is 70,000 and above per annum were treated as higher income group.

6.7 Distribution of Pilgrims according to their income (in Percentage)

S. No	Income Group	In Rupees	Pil	lgrims
			No	Percentage %
1	Low Income Group	Up to 30,000	258	51.6
2	Middle Income Group	30,000-70,000	225	45
3	High Income Group	70,000- 1 Lakh above	17	03.4
	Total		500	100

9. Income of the Pilgrims



It is also evident from table 3.7 shows that more than half of the per cent (51.6%) of the pilgrims are belong to the Low income group i.e., 30,000 per annum. 45 % of the pilgrims were coming from the Middle income group. It also clear from that the above table that that pilgrims whose income range from above 70,000/- per annum is account for 03.4 % of them visited the Tirumala Temple.

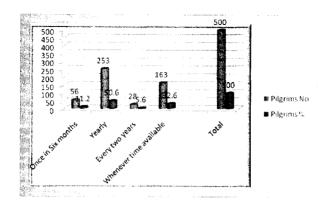
Frequency of Visiting Tirumala.

In order to know the reasons for making of their visit to Tirumala, an enquiry was made to know the frequency of visits made by pilgrims to Tirumala. The respondents gave different reasons for their visits.

6.8 Distribution of Pilgrims according to their Frequency of visiting Tirumala (in Percentage)

		Pilgrims	
S. No	Period	No.	Percentage %
1	Once in Six months	56	11.2
2	Yearly	253	50.6
3	Every two years	28	05.6
4	Whenever time available	163	32.6
	Total	500	100

10. Frequency of visiting Tirumala (in Percentage)



It is clear from the above table that majority of the pilgrims (50.6%) are interested to visit the temple yearly once. Majority of the pilgrims expressed their view that they would visit during Brahmotsavam and other important festive occasions at Tirumala. Some of them are expressed that they would make it compulsory to visit Tirumala on New year's day of every year. 32.6 % of pilgrims are expressed to visit the Temple whenever time is available, 11.2 % of them were interested to visit shrine twice a year. 5.6% of the pilgrims expressed their visit will be every two years. The remaining pilgrims expressed that they would undertake a trip to Tirumala on the occasion of the performance of their son's or daughter's marriage or on the conduct of any other functions at their houses.

It is evidenced from the discussion with the pilgrims that though the respondents have given different reasons and occasions to visit Tirumala, it is noticed that they are well prepared to visit this temple at any time.

Previous visit

Distribution of pilgrims according to their replies with regard to their previous visit to Tirumala Temple are as fallows.

6.9 Distribution of Pilgrims according to their previous visits to Tirumala (in Percentage)

		Pilgrims	
S. No	Since how long	No.	Percentage %
1	First Time	46	09.2
2	Last one year	31	06.2
3	Last Two years	57	11.4
4	Last Four years	111	22.2
5	Last six years	86	17.2
6	Last 10 years & above	169	33.6
	Total	500	100



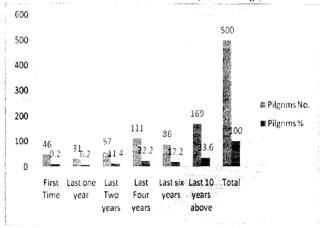


Table 6.9 manifests that majority of the pilgrims (33.6%) replied that their previous visit to Tirumala since 10 years and above, the remaining 22.2% of them expressed that they have been visiting Tiruamala last four years. 17. 2% of the pilgrims replied that they have visited Tirumala six years. 11.4 % of them have

mentioned that they visited Tirumala once in two years. 09.2 % of them are the first time visitors to Tirumala Temple.

Most of the respondents (33.6) indicated that they are visiting this sacred shrine for the last ten years and above. The table is evidenced that the modernisation and the passage of time have modified this tendency to make frequent pilgrimage to Tirumala.

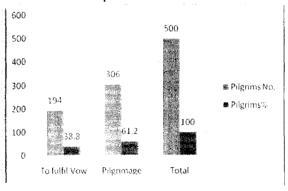
Purpose of Visit

Purpose or reason of visit to the Temple, is not easy to classify into groups because somehow or other, major share of pilgrims recorded multiple purpose and reasons. But for generalization two categories emphasizing the main purpose. It has been assumed that within these categories all different groups of pilgrims are included. This study was done to know pilgrims purpose of their motivational factors, which are responsible to attract them to visit the Tirumala temple.

6.10 Distribution of Pilgrims according to their purpose of visit to Tirumala

•		Pilgrims	
S. No	Purpose	No.	Percentage %
1	To fulfil Vow	194	38.8
2	Pilgrimage	306	61.2
	Total	500	100

12. Purpose of visit to Tirumala



It is evident from above table that most of the pilgrims (61.2%) replied that their purpose of visit to Tirumala is pilgrimage, remaining 38.8% of the pilgrims expressed that their purpose of visit to Tirumala is to fulfil their family vow.

The above table classified the two different purpose of making a pilgrimage to the temple of Tirumala. The religious purpose for undertaking pilgrimage to Tirumala is many. People undertake a journey to Tirumala to acquire merit, to get redemption from sins and attain purity themselves. Some others are mostly come on pilgrimage to perform ritual services in honour of the Lord. Such pilgrims have belief that by praying of the Lord they can acquire merit, well being and happiness in the family.

The other aspect is to fulfil the family vow. It may be on the other religious ground for undertaking pilgrimage to Tirumala. Some people make pilgrimage to perform certain sacrifices to the Lord. Offering of Hair is considered as an important sacrifice to the Lord. The tonsuring and offering hair symbolises the shedding of one sin's. There may be several other pilgrims who fulfilled their vows to the Lord for social, economic, educational, wealth and political reasons have tonsured their head.

Transport

Tirupati city is located in Chittoor District, Andhra Pradesh, India. The city is nearly 140 kilometres from Chennai (Madras) and is equally well connected by road and rail to other cities like Hyderabad (580 Kms) and Bangalore (280 Kms).

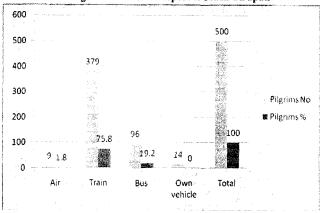
Airlines also available from Renigunta which is 10 Kms away. The pilgrims are provided shuttle buses throughout the day by Andhra Pradesh State Road Transport Corporation (APSRTC) to reach Tirupati and Tirumala.

In order to know the pilgrims mode of transport to reach Tirupati from their native places a question has been put before them.

6.11 Distribution of Pilgrims according to their mode of transport to reach Tirupati.

Design to opening of		Pilgrims	
S. No	Mode of travel by	No.	Percentage %
1	Air	09	01.8
2	Train	379	75.8
3	Bus	96	19.2
4	Own vehicle	14	O2.8
	Total	500	100

13. Pilgrims mode of transport to reach Tirupati



It is clear from table 6.11 shows that the majority of the pilgrims (75.8%) were travelled by train to reach Tiruapti from their respective areas. 19.2% of the pilgrims had been travelled by bus to reach Tirupati. 02.8 % of them are used their own vehicles to reach Tirupati, 01.8 % of the pilgrims had travelled by Air.

An attempt has been made to ascertain the views of the pilgrims on their mode of travel to reach from Tirupati to Tirumala. The pilgrims who desirous to walk up to Tirumala can do so by taking the traditional *Sopana margam* to the hills. The distance

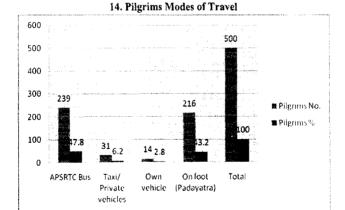
to be covered by foot is about 11 km, on this way to Tirumala, the pilgrims will have to cross several hills, it takes 3 to 6 Hours to reach top of the hills.

Prior to the opening of a Ghat road between Tirupati and Tirumala in 1944 pilgrims could reach only by climbing the hill by foot by taking the old *Sopana margam*. After the opening of the 23 km long Ghat road pilgrims began to use the bus facility to reach Tirumala by road quickly and safely. Normally it require to reaches one hour top hill by bus.

6.12 Distribution of Pilgrims according to their mode of transport to reach

Tirupati to up hills.

		Pilgrims	
S. No	Mode of travel	No.	Percentage %
1	APSRTC Bus	239	47.8
2	Taxi/ Private vehicles	31	06.2
3	Own vehicle	14	02.8
4	On foot (Padayatra)	216	43.2
	Total	500	100



It is evident from table 6.12 shows that the majority of the pilgrims (47.8%) prefer to reach Tirumala hills by bus, 43. 2% of them are travelled on foot by taking Sopana Margam (footpath) to reach Tirumala. 06.2 % of the pilgrims travelled by Taxies and Private vehicles to reach hills. The remaining 02.8 % of them were using their own vehicle to reach Tirumala.

6.13 Distribution of Pilgrims according to their travel time to reach Tirumala Hills.

Maja Majahan (paja)		Pilgrims		
S. No	Travel Time	No.	Percentage %	
1	1 Hour	263	52.6	
2	1 to 4 Hours	156	31.2	
3	4 to 6 Hours	58	11.6	
4	6 to 8 Hours	23	04.6	
	-Total	500	100 mayor ar ar ar	

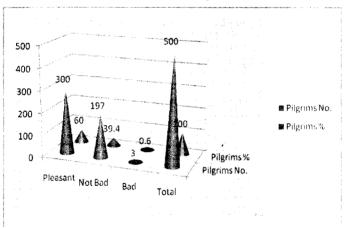
Table 6.13 shows that majority of the pilgrims (52.6%) replied that their travel time was one hour to reach Tirumala on the well connected road way, 31. 2 % of them expressed 1 to 4 hours on foot by taking *Sopanamargam* (foot path), 11.6 % of the pilgrims answered 4 to 6 hours time for their journey, the remaining 4.6 % of them told that their travel time was between 6 to 8 hours.

In order to know the travel experience of the pilgrims those who travel to Tirumala. A question has put to them.

6.14 Distribution of Pilgrims according to their experience of travel to reach Tirumala Hills.

		Pügrims	
S. No	Travel Experience	No.	Percentage %
1	Pleasant	300	60.0
2	Not Bad	197	39.4
3	Bad	03	00.6
	Total	500	100

15. Pilgrims Travel Experience



It is evident from table 6.14 shows that the most of the pilgrims (60%) expressed pleasant journey to reach Tirumala, 39. 4 % of them are felt that their ourney was not bad, remaining 0.6 % of the pilgrims answered their travel experience was bad.

Accommodation

The accommodation available at Tirumala both private, TTD and Matams put ogether can accommodate 30,000 pilgrims on any given day with full capacity. The rooms in different categories coming to 6,807 can accommodate 25,000 in the PACs

which are available another 20,000 pilgrims can accommodate and 5000 pilgrims can be accommodated in the Matams.

Providing accommodation to the over increasing number of pilgrims is an important responsibility of the TTD administration. At Tirumala, there are fairly luxurious cottages with all modern sanitary and electrical fittings and also convenient Choultries for the common people.

An attempt is made to elicit the views of the pilgrims regarding the accommodation where they are stayed at Tirumala and Tirupati.

6.15 Distribution of Pilgrims according to their stay at Tirumala and Tirupati.

			Pilgrims
S. No	Stayed at	No.	Percentage %
1	TTD Cottages/Guest Houses	183	36.6
2	Free Choultries	116	23.2
3	Pilgrims Amenities Complex	163	32.6
4	Residing in Hotels	07	01.4
5	Relatives House	11	02.1
6	No need	20	04
	Total	500	100

Table 6.15 reveals the opinion about their stay at Tirumala and Tirupati. Majority of the pilgrims (36.6 %) expressed that they stayed at TTD Cottages and Guest Houses, 32. 6 per cent of the pilgrims stayed at Pilgrims amenities complex, 23.2 % of them have mentioned that they have stayed at TTD Free Choultries, 4 per cent of the pilgrims have not stayed at any Choultry, hotel, Guest house, they went back to their homes on the same day. Another 2.1 % of the pilgrims are interested to stay at their relative's houses in Tirupati, remaining 1.4 % of them interested to stay at residing hotels in both the towns.

Some pilgrims wanted to seek accommodation to stay for few days in Tirumala and Tirupati. Among the pilgrims there may be a few who visit Tirumala on a specific day and return home the same day on the other hand a vast majority of the pilgrims stay at Tirumala and Tirupati visit several holy places.

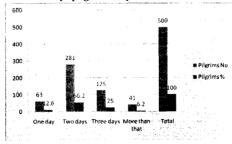
An attempt is made to elicit the views of the pilgrims regarding the accommodation how many days they have stayed in the TTD or Private cottages at Tirumala and Tirupati.

6.16 Distribution of Pilgrims according to number of days their stay in Tirumala and Tirunati.

Salatana in		Pilgrims		
S. No	No. of Days stayed	No.	Percentage %	
1	One day	63	12.6	
2	Two days	281	56.2	
3	Three days	125	25.0	
4	More than that	41	06.2	
	Total	500	100	

It is evident from table 6.16 shows that more than half (56.2%) of the pilgrims mentioned that they stayed two days at Tirumala, 25 % of them are expressed their stay for three days and 12.6 % of them are used to stay just one day based on their busy schedule, remaining 6. 2% of them answered they stayed more than three days at Tirumala and Tirupati.

16. Number of days pilgrims Stayed at Tirumala and Tirupati



The table reveals that the most pilgrims who accommodated in the rented or free rooms at Tirumala and Tirupati majority of them are not ready to vacate the room in one day. Because, for the Lord's Darshan, its take nearly one day. After the Lord's darshan pilgrims wanted to go to local temples in and around Tirupati since it requires another one day to complete the visit to the local temples. The pilgrims must extend their accommodation for minimum two days.

TTD has enforced penalty on accommodation for those who does not vacate the rooms within 24 hrs as per norms to bring transparency in the accommodation system and to accommodate the other pilgrims.

It is observed that paid accommodation is hardly adequate during summer and other festival occasions. Further advance reservation system was introduced for the accommodation. More often it creates a lot of confusion about the allotment of cottages.

During the course of conversation with the pilgrims, they complained about the non confirmation of reservation of cottages, despite the money being sent well in advance. The current booking system also leads to malpractices. It is observed that the shortage of accommodation would give rise to the malpractice among the lower level staff. This problem could be solved only through proper supervision and vigilance. There had been a large measure of dissatisfaction among the pilgrims who often complain about their inability to secure accommodation. This problem is more complicated during the festive days like Brahmotsavam, New year day and Vaikunta Ekadasi.

Darshan

More than sixty thousand pilgrims visit Sri Venkateswara Temple every day, TTD has organized efficient systems to ensure the smooth movement and comfortable darshan of pilgrims. TTD has introduces six modes of Darshan system for the benefit of the pilgrims through the Vaikuntam Queue Complexes (VQC). The entrance for darshan is through the Vaikuntam Queue Complexes.

6.17. Distribution of Pilgrims according to their type of Darshan.

	richer	Pilgrims	
S. No	Type of Darshan	No.	Percentage %
1	Seegra Darshan (Rs. 300)	30	06.0
2	Sudarshan token (Rs. 50)	28	05.6
3	Break Darshan	10	02.0
4	Sarva Darshan (Free Darshan)	225	45.0
5	Divya Darshan (On foot)	200	40.0
6	Supadham	07	01.4
	Total	500	100

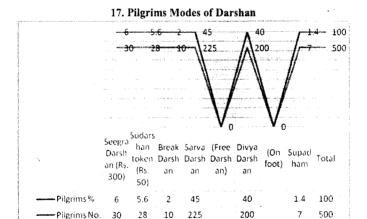


Table 6.17 indicates the pilgrims, mode of darshan of Lord at Tirumala temple. Of the total 500 pilgrims interviewed a majority of (45%) the pilgrims had darshan on Sarvadarshan queue in Tirumala Temple, followed by 40 % of the

respondents were entered through Divya Darshan queue line, which is intended to those who are coming on foot, 6% of the pilgrims had Seegra Darshan (Rs. 300/) 5.6 % of them had darshan on sudarshan token (Rs. 50/-), 2 % of the pilgrims approached break darshan which is reserved to VIP's only. The remaining 1.4 % of them completed their darshan through Supadham queue, that is meant for Senior Citizens, Psychically and Visually challenged persons.

It is observed from the table that higher percentage of respondents from the Middle and High income group pilgrims had availed of Break Darshan facility when compared to the lower income group pilgrims. Most of the high income group pilgrims also went to Sarva Darshan because that they were under vow that they would move in the long queue and then have the Lord's darshan.

The middle calls pilgrims did not have recommendation to seek direct entry into the Break darshan. These pilgrims could chose the Seegra Darshan or Sarva darshan to have a view of the Lord. Because they could not get recommendation letters from the VIPs, and they may not have to purchase the tickets with their economic backgrounds.

The low level income pilgrims are the majority people to visit the Lord Venkateswara Temple, they moved through the long general queue after waiting hours together, they had the Lord's darshan.

In order to know the waiting time for Lord's Darshan, further the respondents were asked about how much time they have taken for the completion of darshan in their respective modes.

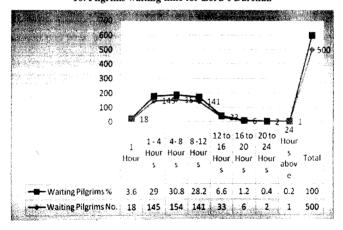
6.18. Distribution of Pilgrims according to their waiting time to had Lord Darshan in the Temple.

Mindred State	Waiting Time for Darshan	Pilgrims	
S. No	and the second	No.	Percentage %
1	1 Hour	18	03.6
2	1 to 4 Hours	145	29
3	4 to 8 Hours	154	30.8
4	8 to 12 Hours	141	28.2
5	12 to 16 Hours	33	06.6
6	16 to 20 Hours	06	01.2
7	20 to 24 Hours	02	00.4
8	24 Hours above	01	00.2
	Total	500	100

This is evident from the Table 6.18 explains that the waiting time for Darshan in The Lord's Temple. Majority of the pilgrims (30.8%) expressed waiting time to complete the Darshan 4 to 8 hours, 28.2% of them explained 8 to 12 hours time had devoted to Darshan, 6.6% of the pilgrims mentioned 12 to 16 hours time required for darshan, 1.2% of them were announced their time was 16 to 20 hours, 0.4% of them were noted time is 20 to 24 hours, remaining 0.2% of them replied that 24 hours and above to had Darshan.

It is observed that the VIP Special Darshan had cut down the waiting time and enable the pilgrims to have Lord's Darshan within one hour. For the senior citizens and physically challenged pilgrims also completed their darshan in one hour. Those who are entered into the Seegra Darshan queue they took 1-4 hours for the Lord's darshan. In the special days like Brahmotsavam, New Year days and weekends it takes nearly 4-8 hours.

The pilgrims those who went on foot to Tirumala they are allowed in special queue i.e., Divya Darshanam queue. It take 4-8 hours to complete the darshan. The remaining pilgrims who entered into the Sarva Darshanam (general) queue, for them it takes 8-24 hours for Darshan depend on the pilgrim rush.



18. Pilgrims waiting time for Lord's Darshan

Arjita Sevas

The services which are specially performed in honour of the Lord in the Temple are called Arjitha Sevas (paid services) like Suprabhatam, Tomala, Archana,

Kalyanotsavam etc. In order to know those who performed Arjitha Seva in the temple, a question has to put them. Their opinion is recorded in the following table.

6.19. Distribution of Pilgrims according to their opinion on performing
Arjita Sevas in Tirumala Temple.

		Pilgrims	
S. No Opinion		No.	Percentage %
1	Yes	52	10.4
2	No	448	89.6
	Total	500	100

The above table is a proof that the majority of the pilgrims (89.6%) were not prepared to performed any Arjita Sevas at Tirumala Temple and the remaining 10.4 % of them performed different sevas in the temple like *Suprabhatam*, *Kalyanosthavam*, *Thomala seva*, *Sahasranaamarchan* etc.

The table reveals that there is class variations relating to the paid services. Among three economic classes of the pilgrims, the low income group could not get the services performed in honour of the God for the obvious reason of their poverty. Moreover, the Arjitha Seva tickets also cost very high and it cannot be accessible to the common people.

Among the middle income group no one get such Sevas like Kalyanotsavam, Tomala, Tirupavai sevas performed in honour of the Lord. The most common middle income group have interested only to perform Arjitha Sevas like Suprabhatam, Archana because, these sevas are less in charges when compare to the Kalyanostavam, Tomala, Tirupavai, Brahmotsavam and also the availability of Seva tickets.

Most of the common services got performed by the high income group pilgrims are Kalyanotsavam, Sepcial Kalyanam, Tomala, Tirupavai, Brahmotsavam and Vastralankara Seva. These services each of which involved payment of heavy sums of money, Vastralankara Seva is costly Paid Seva in the Tirumala Temple.

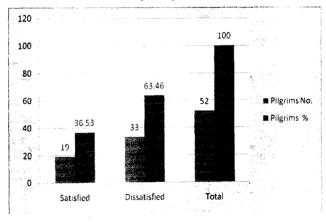
6.20. Distribution of Pilgrims according to their satisfaction on availability of Arjita Sevas Tickets.

	engi Jan Tengga	Plig	rims
S. No	Satisfaction	No.	Percentage %
1	Satisfied	19	36.53
2	Dissatisfied	33	63.46
	Total	52	100

Table 6.20 elucidates that those who were performed Arjita Sevas in Traumata, majority of the pilgrims (63.46%) are not satisfied with the availability of Seva tickets, remaining 36.53 % of them satisfied with the available Seva Tickets.

Table shows that the Arjitha Seva tickets are not enough for the pilgrims. Some of the influential obtained prime Arjitha Seva tickets to perform certain sevas very frequently and strategically, so as to attend the said sevas every month in a year, which takes away the opportunity of other devotees to attend the prime sevas since the tickets were blocked nearly throughout the year.

19. Availability of Arjitha Seva tickets.



In order to know their reply to visit Tirumala Temple again, a question has been put to them to know the interest of to the pilgrims to visit again to Tirumala.

6.21 Distribution of Pilgrims according to their reply to visit Tirumala again

			Pilgrims	- 1 - 1
S. No	Reply	No.	Percentage %	
1	Yes	478	95.6	
2	No	22	04.4	
	Total	500	100 mg	-3.16

It is evident that Table 6.21 describe that majority of the pilgrims (95.6%) are interested to visit Tirumala again for holy blessings of the Lord, remaining 4.4 % of them were not interested to visit Tirumala again.

Pilgrims feels that a glimpse of the Lord alone gives them salvation. A footstep on the hill that redeems them from sinful life is none other than Lord Venkateswara. Lord Venkateswara on the hill that fulfils pilgrim wishes is Venkatadri. Based on these beliefs majority (95.6) of the pilgrims are interested to visit the holy shrine.

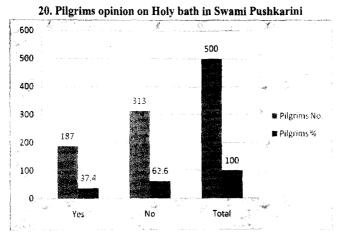
In Tirumala there are several holy tanks one can have purifying bath. Swami Pushkarini is the most important sacred tank adjacent to the Main temple, in which the pilgrims take a holy dip before entering into the temple complex. In this context, a question has been put to pilgrims whether they are taking a holy dip in the Swamy Pushkarini.

6.22 Distribution of Pilgrims according to their reply holy bath in Swami
Pushkarini

		ims m	
S. No	Reply	No.	Percentage %
1	Yes	187	37.4
2	No	313	62.6
	Total	500	100

Table 6.22 examines that most of the pilgrims (62.6%) they did not take bath at holy tank (Swamy Pushkarini) because of the lack of proper guidance to the pilgrims regarding the purity of the tank. The remaining 37.4 % of them had holy bath at Swami Pushkarini. Pilgrims feels that once they take holy both in the Pushkarini they attain moksha.

The table reveals that most of the pilgrims are not taken bath in sacred tank, because of the lack of awareness of the sacred tank. Pilgrims also feels that the tank is also polluted heavily due to the increased human activity around the tank. In the sacred tank no facilities for automatic collection and removal of pollutants to the treatment plant.



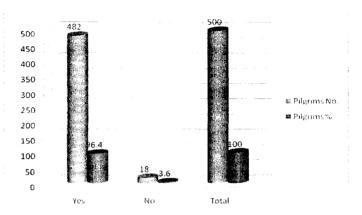
6.23. Distribution of Pilgrims according to their reply to encourage others to

			Pilgrims
S. No	Reply	No.	Percentage %
1	Yes	482	96.4
2	No	18	03.6
	Total	500	100

It is evident that, Table 6.23 shows Tirumala is one of the holiest places in the globe, because of its religious ferver. Majority of the pilgrims (96.4%) expressed their

interest to propagate the importance of Tirumala Temple and encourage others come to Tirumala. Here the speciality of the Lord is problem solving. Obviously the devotees undertake a pilgrimage to the temple largely for the solution of the problems of their daily life rather than fulfilling their spiritual needs. The remaining 3.6 % of them are not interested to encourage others to come to Tirumala.

21. Pilgrims opinion on promotion of sacred ness



6.24. Distribution of Pilgrims according to their interest in Shopping at Tirumala

,,,		Pilgrims		
S. No	Reply	No.	Percentage %	
Ī	Yes	280	56	
2	No	220	44	
	Total	500	100	

22. Pilgrims interest in Shopping at Tirumala

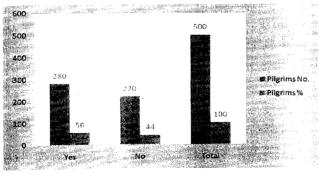


Table 6.24 is evident to explain that most of the people (56%) are interested to purchase locally available material; the remaining 44 % of them are not interested in any shopping at Tirumala. Because of the shopkeepers sell their articles of very high rates.

The table reveals that among the three economic groups of the pilgrims most of the higher economic group people, they would like to purchase different items like Photos of the Lord, statues of Goddess Padmavathi, Venkateswara and toys in Tirumala hills. Because they feel that items are symbolism of sacredness. The remaining middle class and lower class pilgrims were not interested to purchase costly items. They purchase only caps those who are tonsured their head, threads and prasadam pockets. Because the pilgrims feel that these are the compulsory items every devotee has to purchase and distribute in their villages. The remaining 44 per cent of the pilgrims both higher, middle and lower class pilgrims are not interested to purchase any items at Tirumala. Because, the cost of the each items is very high when compare to down hill Tirupati. They purchase all the same items in Tirupati with cheaper rates.

Local Temples

The pilgrimage to Tirumala is believed to be complete only when it includes visit to the holy waterfalls sacred Tirthas (tanks) and Local temples at Tirupati, Tiruchanur and Srinivasa Mangapuram.

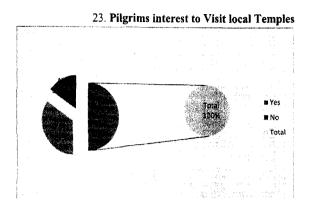
The temples at Tirupati, Tiruchanur and Srinivasamangapuram acquired an aura of antiquity and high sanctity because, they are associated with the temple of Lord Venkateswara. In fact the myths and traditions associated with the temple of Lord Venkateswara are fused with those connected with the temples of Padmavathi at Tiruchanur, Lord Govindaraja, Rama and Kapileswara at Tirupati and the temple of Lord Kalyana Venkateswara at Srinivasamangapuram. In order to know the interest of visiting local Temples, a question had been put to them to know the interest of visiting local temples.

6.25 Distribution of Pilgrims according to their interest to Visit local
Temples

		Pilgr	ins
S. No	Reply	No.	Percentage %
1	Yes	346	69.2
2	No	154	30.8
	Total	500	100

Table 6.25 examines that more than fifty per cent of the pilgrims are (69.2%) interested to visit holy waterfalls and local temples in and around Tiruamla and Tirupati. Majority of the pilgrims visited Papavinasanam and Akasaganga tirthas. Because pilgrims believe that a holy dip in these two holy waterfalls can relieve them from all sins. The religious literature has more often motivated them to visit the holy waterfalls and well laid motorable road makes these holy waterfalls accessible from Tirumala to back and local temples at Tirupati. Those who are willing to go to these theertas and temples can travel by bus. Irrespective of their class status majority of the pilgrims visited the temple of Goddess Padmavathi because, it has more popularity among the other local temples.

The remaining 30.8 per cent of them were not interested to visit holy waterfalls and local temples for many reasons. Some of them did not have time to visit these places. Some did not have money to spend on a tip to these holy waterfalls and sacred temples. Some of them among not have sufficient knowledge about these holy centres. Lack of transport facilities to the waterfalls such as Ramakrishna Theertam, Jabali tirtham, Pandava tirtham, Pasupudhara and Kumara dhara and others have prevented the pilgrims to take a journey to these sacred centres.



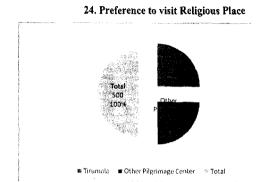
The class variation in relating to the visit of the local temples of Tirupati, Tiruchanur and Srinivasamangapuram reveals that, it is more often the rich who visit these temples that they have adequate time and monetary resources at leisure disposal to visit these places.

6.26. Distribution of Pilgrims according to their preference to visit Religious Place.

ri Egilir		Pilgrims	
S. No	Religious Place	No.	Percentage %
1	Traumata	252	50.4
2	Other Pilgrimage Centre	248	49.6
	Total	500	100

It is evident table 6.26 shows that more than fifty per cent (50.4%) of the pilgrims are expressed their visit any religious places first preference will be given to Tirumala Temple. Because the literature related to the powers and miracles of the Lord is quite explicit about the merit bestowing and sin- removing qualities of the Lord. Based on these miracles pilgrims are interested to visit this temple before they start.

The remaining 49.6 % of them are not interested to visit Temples like Srisailam, Vijayawada Kanaka Durgamma, Shiridi Saibaba, Ayappa Swamy Temple, and Darmasthalam etc.



II- Pilgrim Level of Satisfaction

Accommodation

As explained above the Tirumala Tirupati Devasthanam has many furnished cottages for providing accommodation to visitors and pilgrims in Tirumala and Tiruapti on payment basis. Free accommodation also available both at Tirupati and Tirumala

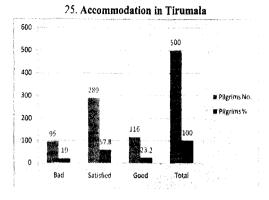
In order to know the level of satisfaction on accommodation, some questions had been put to them to know the Accommodation availability, cleanliness, water, power, safety and security at Tirumala and Tirupati.

6.27 Distribution of Pilgrims according to their level of satisfaction, Availability
of Accommodation in Tirumala

=1++	Level of Satisfaction	Pilgrims	
S. No		No.	%
1	Bad	95	19
2	Satisfied	289	57.8
3	Good	116	23.2
	Total	500	100

It is clear from table 6.27 shows that majority of the pilgrims (57.8%) were expressed their opinion on the availability of accommodation is satisfied, remaining

23.2 % of the pilgrims expressed that the accommodation availability is good. Less than one fourth of the pilgrims answered the accommodation is bad in Tirumala.

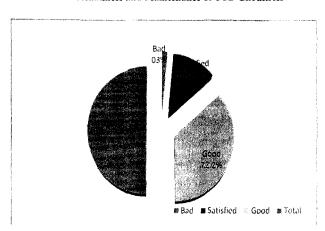


It is observed that paid accommodation is hardly adequate during the summer and other festive occasions. During the course of conversation 95 pilgrims complained about the non confirmation of reservation of cottages, despite the money being sent well in advance. Even the donors of cottages who were privileged to stay in their cottages free of charge were not spared. The shortage of accommodation would give rise to malpractices among the lower level staff. This evil could be effectively rooted out only when strict and proper supervision is there and adequate accommodation is planned. The massive Nandakam guest house which is being constructed at a whopping cost of Rs.30 crore with 340 individual suites to accommodate over 2,000 pilgrims may solve the problem. This problem is more complicated at the time of Annual Festivals like Brahmotsavam, New Year. Vaikunta Ekadasi etc.

6.28 Distribution of Pilgrims according to their level of satisfaction Cleanliness and Maintenance of TTD Choultries

Aug 118		Pilgrims	
S. No	Level of Satisfaction	No.	Percentage %
1	Bad	15	03.0
2	Satisfied	124	24.8
3	Good	361	72.2
	Total	500	100

Table 6.28 shows that the level of satisfaction among the pilgrims on cleanliness and maintenance of TTD Choultries. The 500 pilgrims chosen for the study came from different parts of the world, felt that seventy per cent (72.2%) of pilgrim accepted cleanliness is good, and 24.8% of the pilgrims answered cleanliness is satisfied. Remaining 3 % of them were expressed the maintenance and cleanliness is bad in TTD Choultries/ Guest houses.



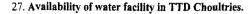
26. Cleanliness and Maintenance of TTD Choultries

It is observed that except in the VIP cottages and guest -houses, conditions in other cottages and choultries relating to cleanliness and maintenance is not satisfied.

6.29. Distribution of Pilgrims according to their level of satisfaction

Availability of water facility in TTD Choultries.

S, No	Level of Satisfaction	Pilgrims	
		No.	Percentage %
1	Bad	20	04.0
2	Satisfied	100	20.0
3	Good	380	76.0
	Total	500	100



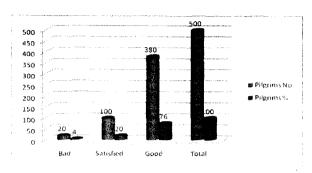


Table 6.29 shows that the pilgrims level of satisfaction on the availability of water facility in Tirumala. It is evident that more than seventy five per cent (76%) of the pilgrims felt that availability of water is good at Tirumala. Remaining 20 % of the pilgrims expressed their opinion is satisfied, less than five per cent (4%) of the pilgrims laid that water availability is bad at TTD Cottages/ Guest houses.

The TTD supplies around 40 lakh gallons of water on days when the pilgrim rush is heavy and 20 lakh gallons on normal days, the Papa Vinashanam dam is the main source of water supply with 16 lakh gallons a day while borewells supplements it. It is observed that during the summer water problem is meager due to the fact that all the dams are dried up. Though water is available in plenty in the newly constructed Kumaradhara and Pasupudhara twin dams, the TTD is unable to pump the water to meet its requirements for lack of required clearances from the Union Forests and Environments Ministry to lay pipeline.

6.30. Distribution of Pilgrims according to their level of satisfaction Availability of Power supply in Tirumala TTD Choultries/ Guest houses

S. No	Level of Satisfaction	Pilgrims	
		No.	Percentage %
1	Bad	48	09.6
2	Satisfied	140	28.0
3	Good	312	62.4
	Total	500	100

It is evident table 6.30 shows that the pilgrim level of satisfaction on power supply in TTD cottages/ Guest houses. More than sixty per cent (62.4%) of the total pilgrim's population were replied that power supply is good at TTD Cottages/ Guest houses, 28 % of the remaining pilgrims were answered that power supply is satisfied at Tirumala. Less than ten per cent (9.6%) of the pilgrims were not satisfied with power supply at TTD cottages, they said that power supply is bad at Tirumala.

It can be observed that some of the cottages like Seva Sadan, Varahaswami Guest house, Travellers Banglaw area lighting system is not good. It resulted in the occurrence of crime incidents in the surrounding areas.

Security

To provide safety to the life and property of the pilgrims and worshippers is one of the important functions of the TTD. When the pilgrims reached Tirumala they will have to keep their belongings either in cottage or choultries and such other places and go to the temple for fulfilment of their yows and had Darshan of Lord.

6.31. Distribution of Pilgrims according to their level of satisfaction on Safety and Security in TTD Choultries/ Guest houses

**************************************		Pilgrims	
S. No	Level of Satisfaction	No.	Percentage %
1	Bad	09	01.8
2	Satisfied	165	33.0
3	Good	326	65.2
	Total	500	100

Table 6.31 is evident that more than sixty five per cent (65.2%) of the total pilgrims population were contributed safety is good at TTD Choultries, remaining 33 % of the pilgrims were answered that they are satisfied with the safety in the cottages. Less than two pre cent (1.8%) of the pilgrims were replied that the available security is had at TTD Choultires/ Guest houses.

There are instances of occurrence of several anti social activities. The problem of robbers and Dalaries etc. whose profession is to cheat the pilgrims on Tirumala.

The responsibility of the TTD is to protect life and property of pilgrims both when they climb the hills as well as during their stay at Tirumala.

500
400
326
300
200
165
100
0
18
9
18
33
52
0
Pilgrims No.
Pilgrims No.
Pilgrims No.

28. Safety and Security in TTD Choultries/ Guest houses

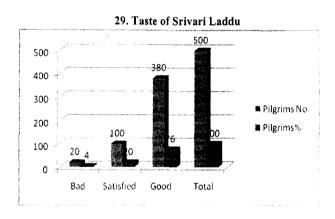
Tirumala Laddu (Prasadam)

Tirumala and Laddu are synonymous. We think of Laddu once we hear the name Tirumala or Tirupati. Laddu is the main offering (prasadam) to the presiding deity. "Tirupati Laddu" which is popularly known as the "Srivari Laddu" – the mouth watering, delicious and yummy Laddu, which is the mainstay of Tirumala Tirupati Devasthanam Prasadam for more than 60 years. The taste of Tirumala Laddu is spread all over the world. The mouth-watering Laddu and vadai, the likes of which is not prepared elsewhere in the world. It is a 'sweet favourite' of the young and the old. In order to know the pilgrims satisfaction on Srivari Laddu a question had been asked the pilgrims about their opinion.

6.32. Distribution of Pilgrims according to their level of satisfaction on the taste of Srivari Laddu

S. No		Pilgrims	
	Level of Satisfaction	No.	Percentage %
1	Bad	02	00.4
2	Satisfied	60	12.0
3	Good	438	87.6
	Total	500	100

Table 6.32 shows that pilgrim's satisfaction level on Srivari Laddu is tasty. It is evident that more than eighty five per cent (87.6%) of the pilgrims were agreed that Laddu taste is good. The reason for such a popularity of Laddu among pilgrims of Tirumala is its unique flavour, characteristics and never compromising on quality of Laddus ever since it all began distributing 60 years ago (though the size of Laddu has reduced over the years.) More importantly Laddu is the favourite naivedyam of Lord Venkateswara himself. By tastes this Srivari Prasadam the devotee forgets all the sorrows and hardships, he suffered while reaching the hill top of Seshachalam for the divine darshan of Lord Venkateswara and get back to his destination with a pleasant and joyful heart and soul wishing for a return journey at the earliest.



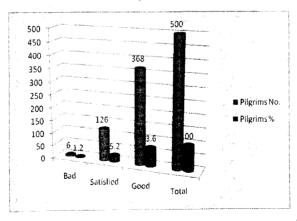
Remaining 12% of the pilgrims mentioned that they are satisfied with laddu taste. Less than one per cent (0.4%) of them were answered that the Laddu taste is bad when compare to the past days. The reason is that Fake Laddus are being sold at various parts of Tirupati. Finally Tirumala Tirupati Devasthanams has realized the dangers of it and applied for the patents of Laddus and finally got the "GI -Geographical Identification" certificate for the Tirumala Laddu.

6.33. Distribution of Pilgrims according to their level of satisfaction on the
Nithya Annadana Prasadam (daily free meal system)

tri od ti Bilija i sto		Pilgrims	
S. No	Level of Satisfaction	No.	Percentage %
1	Bad	06	01.2
2	Satisfied	126	25.2
3	Good	368	73.6
	Total	500	100

It is evident that table 6.33 shows that among those who had food under *Annadanam* scheme, 73.6 per cent said the food was good in terms of quality, taste and hygiene. The remaining 25.2 per cent pilgrims said free food is satisfied, less than two per cent (1.2%) of the pilgrims felt that the quality of free food is not good. The high satisfaction could be because it is seen as prasadam and devotees would not like to adversely comment on the quality. Some devotees felt that servers have been serving large quantity of food to avoid repeated servings. This resulted in wastage of food.

30. Pilgrims satisfaction on the Nithya Annadana Prasadam (daily free meal system)



On further analysis, it was found that higher proportion of devotees from Andhra Pradesh and Tamil Nadu are taking food from *Annadanam* when compared with devotees from the other states of India. This trend could be for two reasons a) more awareness among devotees from Andhra Pradesh and Tamilnadu about Annadanam scheme; b) Religious belief that Annadanam is a prasadam which was offered to the God. Similarly, it was found that the higher portion of devotees take meal at Annadanam complex.

6.34. Distribution of Pilgrims according to their level of satisfaction on the Cleanliness of Temple premises.

edical leave a		Pilgtims	
S. No	Level of Satisfaction	No.	Percentage %
1	Bad	02	00.4
2	Satisfied	256	51.2
3	Good	242	48.4
	Total	500	100

31. Pilgrims according to their level of satisfaction on the Cleanliness of Temple premises

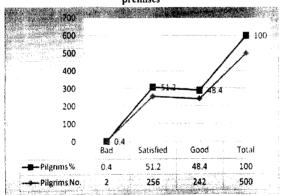


Table 6.34 shows that more than fifty per cent (51.2%) of the pilgrims were answered that cleanliness of Temple premises is good. 48.4 per cent of the respondents expressed on the cleanliness of temple premises is satisfied. Less than

one per cent (0.4%) of the total pilgrim population was mentioned cleanliness is bad at Temple premises.

The Sulabh International Social Service Organization, Hyderabad has maintained that 7 units for the maintenance of sanitation and cleanliness at Tirumala and K L Technical Services, Hyderabad also engaging their workers for the cleaning of temple premises.

Tirumala Tirupati Devasthanams (TTD) is a role model in terms of cleanliness management. The Central Tourism Department has decided to identify 100 important pilgrim tourism places in the country and send their representatives to TTD to get trained on sanitation and crowd management measures.

6.35. Distribution of Pilgrims according to their level of satisfaction on the Prohibition of Plastic in Tirumala.

	Level of Satisfaction	Pilgrims	
S. No		No.	Percentage %
1	Bad	06	01.2
2	Satisfied	336	67.2
3	Good	158	31.6
	Total	500	100

It is evident that plastic prohibition is implemented properly in Tirumala hills. Table 4.9 shows that majority of the pilgrims (67.2%) of total population was mentioned their satisfaction on implementation of prohibition. The remaining 31.6 per cent of them were expressed implementation of plastic prohibition is good. Because the TTD introduced eco friendly material in the place of plastic material at Tirumala. The usage of plastic material is strictly prohibited. The prasadam distribution counters inside the temple and the Laddu prasadam counters the TTD has implementing biodegradable covers for keeping of Srivari Prasadam. Less than two per cent (1.2%) of the total pilgrim's population was answered that plastic prohibition implementation is had in Tirumala.

The observation is that some of the petty shop keepers and small hotel owners using the plastic covers and Plastic cups in their shops. Due to lack of proper vigilance, the TTD Officials took initiative measures for the plastic prohibition at Tirumala hills.

6.36. Distribution of Pilgrims according to their level of satisfaction on the traffic control in Tirumala.

Menter (Corp. 1997) Higher and 1997 (1998)		Pilgrims		
	Level of Satisfaction	No.	Percentage %	
1	Bad	15	03.0	
2	Satisfied	267	53.4	
3	Good	218	43.6	
	Total	500	100	

Table 6.36 shows that more than fifty per cent (53.4%) of the total pilgrims expressed that traffic control at Tirumala is satisfactory, remaining 43.6% of them were replied that traffic control is good at Tirumala. Because TTD has implementing the declaration of Tirumala as a No-Horn-Zone.

Less than five per cent 3% of the pilgrims have answered traffic control is bad at Tirumala, due to the changing of road maps very frequently.

The TTD administration reorganised vehicular traffic and implement strict traffic controls in Tirumala. The TTD vigilance and police officials would keep a strict eye on the private vehicles operating in the ghat section. From August 7th 2012 all private vehicles will have to pass the test to ply on the ghat road, all Puttur, Srikalahasti and Satyavedu RTC buses would allow passengers to embark at CRO and would take them to Tirupati from GNC. The buses from Tirupati and Alipiri depots would allow passengers to board near Rambhageecha and go via Kaustubham, Panchajanyam and PAC III guesthouses. Apart from these, three prepaid taxi counters are also set up to reach up to the VSGH and Sapthagiri clockwise and ANC petrol bunk areas in Tirumala.

In Tirumala the new blocks of Swarnamukhi, Sri Annamaiah Bhavan, Sri Kishan Rao Bhavan was constructed for pilgrims. Further, for the convenience of

pilgrims and public, the TTD management constructed public toilets at various places at Tirumala. In order to know the cleanliness of the public places pilgrims were asked a question on that.

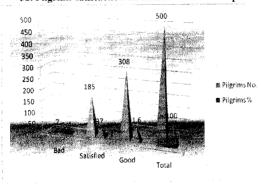
6.37. Distribution of Pilgrims according to their level of satisfaction on cleanliness of Public places.

		Pilgrims		
S. No	Level of Satisfaction	No.	Percentage %	
1	Bad	07	01.4	
2	Satisfied	185	37.0	
3	Good	308	61.6	
	Total	500	100	

It is evident that table 6.37 shows that more than sixty per cent (61.6%) of the total pilgrims have expressed maitanance of public toilets is good. 37% of the remaining pilgrims answered cleanliness of public toilets is satisfactory. The reason is that TTD has handedover this cleaning works to health department and TTD also maintained good Sanitation round the clock for the convenience of the pilgrims.

Less than 01.4% of the total pilgrims population was mentioned that maitanence is bad at Tirumala. Because of the lack of vigilance on the sanitation for health officers as well as the Sulaba Superintendents.

32. Pilgrims satisfaction on cleanliness of Public places.



6.38 Distribution of Pilgrims according to their level of satisfaction on the Buses availability from Tirupati to Tirumala.

	Level of Satisfaction	Pilgrims		
S. No		No.	Percentage %	
1	Bad	10	02.0	
2	Satisfied	70	14.0	
3	Good	420	84.0	
	Total	500	100	

Table 6.38 shows that the majority of pilgrims (84%) of the pilgrims have answered that buses availability from Treaty to Tirumala is good, remaining 14% of them have expressed their satisfaction on the buses availability. This report reveals that APSRTC doing their best to provide transportation to the pilgrims. From Tirupati to Tirumala there are frequent buses (frequency of 2 minutes) from Tirupati and Alipiri. Tirumala is also directly connected to Bangalore, Chennai and Chittoor by bus. All buses to and from Tirumala and maintained by the APSRTC and are known as *Saptagiri* buses, less than three per cent (2%) of the pilgrims said that transport from Tirupati to Tirumala is bad. The reason is that during the festival days the crowd is heavy. It goes upto one lakh pilgrims per day, during the festive seasons. So, the buses have heavy rush. Apart from the RTC, private vehicles like Jeep, Taxi, mini buses are also available between Tirupati and Tirumala.

6.39 Distribution of Pilgrims according to their level of satisfaction on the Climate in Tirumala.

		Pilgrims		
S. No	Level of Satisfaction	No.	Percentage %	
1	Bad	06	01.2	
2	Satisfied	204	40.8	
3	Good	290	58.0	
	Total	500	100	

Table 6.39 shows that majority of the pilgrims (58%) of the total pilgrims population replied that climate at Tirumala is good. 40.8% of the remaining pilgrims answered that Tirumala climate is satisfactory. The reason is that the climate is on the whole dry and reasonable. Monsoon season (July to September) give relief to the hot climate with medium rainfalls, Tirupati looks good during the mild showers. October to November is the Post monsoon retreating period. Winters (December to February) are very pleasant with the minimum mercury level of above 15°C, most of the travellers like this season.

Less than two per cent (1.2%) of the pilgrim's replied that the climate at Tirumala is bad during summer (March to June) are hot with maximum temperature going up to 42°C to 45° tourists typically avoid the hot summer months especially April and May.

Architecture

This ancient temple is supposed to have been expanded by successive rulers of region. Comprised of 'Gopuram' (tower), the temple is a fine example of Dravidian style of architecture. There is a gilded cupola (Vimana) by the name of "the Ananda Nilayam" over the main shrine. The shrine comprises three enclosures, which are also known as 'Prakarams'. The outermost enclosure comprises the 'Dhvajastambha' (banner post) and the other enclosures have many statues including statues of King Krishnadevraya and Todarmal (minister of Akbar) etc.

6.40 Distribution of Pilgrims according to their level of satisfaction on the art and Architecture of Temple.

	Pilgrims		
Level of Satisfaction	No.	Percentage %	
Good	47	09.4	
Very Good	26	05.2	
No idea	427	85.4	
Total	500	100	
	Good Very Good No idea	Good 47 Very Good 26 No idea 427	

It is evident the table 6.40 shows that majority of the pilgrims (85.4%) have replied that they have no idea about the Art and Architecture of the temple. Most of the pilgrims those who visit the hill shrine is common peoples like Agricultural families, Business peoples and different disciplines. The remaining 9.4% of them were expressed their opinion is good, 5.2 per cent of the respondents replied that Tirumala Temple's Architecture is very good. These are professionals in the different fields like Engineers, Teachers and Lawyers and Students those who have little bit idea about the Architecture.

PILGRIMS LEVEL OF SATISFACTON REGARDING DARSHAN

Tirumala is very famous pilgrimage centre in the world. As more than sixty thousand pilgrims visit Sri Venkateswara Temple every day, TTD has organized efficient Darshan systems to ensure the smooth movement and comfortable darshan of pilgrims through Vaikuntam queue Complex. The complexes are with series of 32 waiting halls that leads to the main temple through connected corridor. An efficient queue system ensures that pilgrims move in an orderly fashion through the Queue Complex, towards the main temple. The pilgrims enter through different darshan streams like Sarva Darshan, Seegra darshan, Divya darshan, Break darshan, Mahadwara darshan, supadham. These queue lines will join into two Queue lines and enter into main temple to get their darshan.

Normally, there will be two kinds of darshan in the temple i.e., laghu darshan, in which pilgrims will be permitted for darshan up to Ramulavari meda and Mahalaghu darshan in which pilgrims will be permitted upto Jaya Vijayulu statues or *Bangaru vakili*. On Tuesday and Wednesday, Laghu darshan will be provided and on all other days Mahalaghu darshan will be provided for the pilgrims. In order to know the level of pilgrim's satisfaction on their respective modes of darshan a question was asked.

6.41 Distribution of Pilgrims according to their level of satisfaction on the different Darshan Systems in Tirumala Temple.

S.No	Satisfaction level	Seegra Darshan	Sudarshan	Sarva Darshan	Divya Darshan	Break Darshan	Supadham	Total
1	Bad	03 (10)	06 (21.4)	49 (21.7)	32 (16)	02 (20)	02 (28.5)	94
2	Satisfied	11 (36.6)	13 (46,2)	114 (50.6)	96 (48)	05 (50)	04 (57.1)	243
3	Good	16 (53.3)	09 (32.1)	62 (27.5)	72 (36)	03 (30)	01 (14.2)	163
	Total	30 (100)	28 (100)	225 (100)	200 (100)	10 (100)	07 (100)	500

Digits without the brackets shows the pilgrims number
Digits within the brackets shows the per centage of pilgrims

The table 6.41 reveals that the percentage of distribution of the pilgrims according to their modes of visit to Lord, out of 500 respondents, 30 members had visited the Lord through Seegra darshan system. More than fifty per cent (53.3%), 16 members of the pilgrims expressed the Seegra darshan system is good; the remaining 11 members 36.65 per cent of them expressed their satisfaction of the Seegra darshan. The remaining 3 members 10 per cent of the total seegra darshan pilgrims they feel that the system is bad, because they have to wait long time in the queue. During the weekends and festival days seegra darshan queue was more lengthy, its takes 6-10 hours for darshan. That is the main cause for the dissatisfaction of the seegra darshan queue pilgrims in Tirumala.

Out of 500 respondents, 28 members had visited the Lord through Sudarshan system. About 46.2 per cent of the total 28 respondents replied that the Sudarshan system of darshan is satisfactory, and 9 respondents said that the system is good. It was evident that the Sudarshan system was introduced to reduce waiting time of the pilgrims. It is the pilgrim's friendly concept which was introduced by the TTD. The remaining 6 respondents (21.4 %) of them are complained that Sudarshan token system is not implemented properly.

Sarva darshan was the free queue line which allows all the pilgrims to enter into the temple complex. Out of 500 pilgrims 225 respondents were entered into the Sarva darshan queue line. Majority of them 114 pilgrims (50.6%) were expressed their satisfaction about the Sarva darshanam queue, about 62 respondents (27.5%) are responded that the Sarva darshan system was good. It is evident that even after waiting long time in the queue lines, once they had the Lord's darshan within seconds then the pilgrims forget all their hardship in the queue lines, they didn't bother about the pains which are faced in the foot path and queue lines. Some of them are not ready to comment against the Administrators.

The remaining 49 respondents (21.7%) of them are commented on the implementation of Sarva darshan system is bad. It reveals that the Lord's Darshan is the biggest problem for the TTD authorities. Because of the heavy influx of pilgrims there is no way to maintain without waiting for Lord darshan.

Divya Darshan system was introduced for the foot path pilgrims, those who are coming on foot, it was meant for these pilgrims. The Photo metric token was distributed for them at the middle of the foot path near the Galigopuram and same to be issued at *Srivari Mettu Margam* also. Out of the 500 pilgrims 200 members have visited the Lord through the Divya darshan system. Majority of them 96 respondents (40 %) of the pilgrims are expressed their satisfaction on the Divaya darshan system, about 36 per cent of the pilgrims answered that Divya darshan system good. The remaining 32 respondents (16%) of them are expressed the Divya Darshan system is not good, it takes longer waiting time for the Lord darshan.

It is observed that most of the pilgrims are interested to climb the hill on foot, it is also part of their vow, according to the legends it is mentioned as a sacred activity. The TTD authorities also arranged certain comfortable facilities for the foot path pilgrims. For them Divaya Darshan system was introduced. It takes lesser time when compare Sarvadarhan queue line timings.

Break Darshan was introduced in Tirumala temple for VIP, VVIPs and their family members. Out of 500 respondents 10 members have visited the Lord through Break darshan system. Majority of them 5 members expressed their satisfaction on break darshan, and 3 members are answered that the break darshan system is good, it takes less than one hour for the Lord's darshan. The remaining 2 members felt that

break darshan is bad because of it takes more than one hour, that's why they feel that it was bad.

Mahadwaram entry was introduced for the aged and physically challenged persons. Out of the 500 respondents 7 members were interviewed those who entered into the temple through Mahadwaram entry. Majority of them (4 respondents) were happy that this system is satisfactory, one person was answered that it was good for them. The remaining 2 members answered this system was bad, because, it was not used proper manner, instead old and Physically challenged persons and others also entered, and they created lot of problems for them in the queue lines they told.

6.42. Distribution of pilgrims according to their level of satisfaction on usage of Access card system

	Level of Satisfaction	Pilgrims		
S. No		No.	Percentage %	
1	Bad	06	01.2	
2	Satisfied	47	09.4	
3	Good	447	89.4	
	Total	500	100	

It is evident table 6.42 shows that the pilgrims majority of them (89.4%) were responded that the usage of Access card system in Tirumala temple is good, the remaining 9.4 % of the pilgrims answered that usage of Access card system is satisfactory in Tirumala temple.

The observation is that after the introduction of 'photometric' system in Sarvadarshan queue lines the system reducing the long wait of devotees in the Sarvadarshan queue lines, where the waiting hours stand between four to eight hours on normal days and stretches beyond twenty hours on weekends and festive occasions. It is against this backdrop that the temple management launched the photometric system on a permanent basis. The Remaining less than two per cent (1.2%) of the pilgrim's mentioned the usage of Access card system is bad. Because

those who entered into the complex halls the night times this service in not available, this system is available from 11 AM to 4 PM every day.

6.43. Distribution of pilgrims according to their level of satisfaction and Security in Tirumala

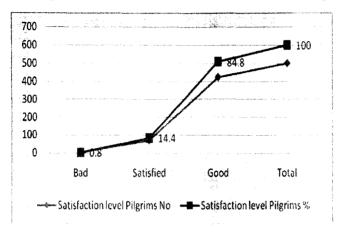
S. No	Satisfaction level	Pilgrims		
		No	Percentage %	
1	Bad	02	00.4	
2	Satisfied	184	36.8	
3	Good	314	62.8	
	Total	500	100	

Table 6.43 reveals that more than sixty two per cent (62.8%) of the pilgrim's population was answered that safety and security at Tirumala is good, 36.8% of the remaining pilgrims were responded that Law and order at Tirumala is satisfied. The reason is that TTD has largest security and vigilance wing with modern technology machines like metal detector, Bomb disposal team, CC cameras. With this nobody is dare enough to attacks on the pilgrims or temples. Less than one per cent (0.4%) of the total population was mentioned that security is not good. Because the attitude of Police and Security persons is not good, they misuse their powers.

6.44. Distribution of pilgrims according to their level of satisfaction on TTD facilities at Tirumala and Tirupati

S. No	Satisfaction level	Pilgrims		
		No	Percentage %	
1	Bad	04	00.8	
2	Satisfied	72	14.4	
3	Good	424	84.8	
•	Total	500	100	

33. Pilgrims satisfaction on TTD facilities at Tirumala and Tirupati



It is evident table 6.44 elucidates that more than eighty four per cnet (84.8%) of the pilgrims were responded positively good on the TTD facilities at Tirumala, 14.4% of the remaining respondents have answered that facilities provided by the TTD are stisfactory at Tirumala and Tirupati.

It observes that The TTD authorities facilitate the ever growing number of pilgrims to Tirumala and Tirupati. TTD also introduced several measures to streamline the temple administration to enable quick darshan to common devotees, providing free meals round the clock. Added extra accommodation infrastructure.

Remaining less than one per cent (0.8%) of the total pilgrims population mentioned TTD faciliteis are not good at Tirumala and Tirupati. Darshan and Accommodation is the main problems for the TTD, due to the heavy influx of pilgrims. During the weekends and fesitve days it takes hours together for the Lord's Darshan and Accommodation also meagre problem in Tirumala. The pilgrims were went back on dissatisfaction of the pilgrims.

6.45. Distribution of pilgrims according to their level of satisfaction on their Pilgrimage to Tirumala

S. No	Satisfaction level	Pilgrims		
		No	Percentage %	
1	Bad	00	00.0	
2	Satisfied	34	06.8	
3	Good	465	93.2	
	Total	500	100	

34. Pilgrims satisfaction on their Pilgrimage to Tirumala

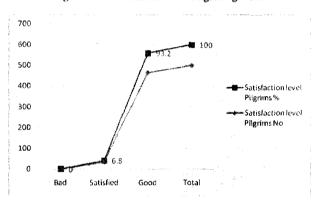


Table 6.45 shows that more than ninety three per cent (93.2%) of the total pilgrims replied that their overall pilgrimage was completed successfully, remaining 6.8 per cent of pilgrims answered that their pilgrimage trip was stisfactory.

It was observed that The TTD Administration offers a good darshan experience. While the duration spend by a pilgrim in front of the deity cannot be increased, it is possible to consider serveral methods by which the passage to the pilgrimage centre may be made more accessable. TTD provide better management of Kalyanakatta, convenient access to free boarding facilities, easy access to Laddu tokens and Counters and well managed cottage reservation system. These are pilgrim friendly measures are implemented by the TTD for the convenience of the pilgrims.

The TTD administration also make some arrangements for the benefit of the pilgrims like the waiting time in different locations is very high like Kalyanakatta, Cell Phone counter, laddu counters, it takes nearly an hour time for each point to get

these items. TTD authorities should take measures to reduce time to collect articles at counters.

Conclusion

TTD has dedicated itself to serving pilgrims who visit Tirumala and Tirupati. It provides facilities like transportations, accommodation, food, Darshan, Medical and communication facilities are provided to the pilgrims. With these pilgrims make their pilgrimage a unique and rewarding spiritual experience. It also works towards preserving the serenity and sanctity of the sacred Tirumala hills. Majority of the pilgrims felt their satisfactory of facilities providing by the TTD.

TTD is ever-conscious of the social, economic, religious and environmental needs of the people, especially the needy. It undertakes several activities and has initiated different schemes namely Sri Venkateswara Nithyanadana scheme, Sri Venkateswara Pranadanam Scheme, Sri Venkateswara Vidyadana Scheme etc for the benefit of the poor and needy.

Chapter- VII

Summary, Findings and Conclusion

SUMMARY OF FINDINGS, SUGGESTIONS AND CONCLUSION

Over a period of time, Tirumala developed into an important centre of Hinduism. For instance, many prominent Hindu religious institutions felt their presence in Tirumala and made the place their headquarters. Tirumala attracted a large number of people from all over the country irrespective of their religion, caste, nativity, social status, or professional affiliation. Over a period of time, the number of visitors to the temple and the town had increased tenfold.

Management is the art of getting things done through proper committed people. It is the effective utilisation of human and material resources to achieve the objective of enterprises. The TTD is a public institution and obviously its administration is a matter of public concern. It is a growing organisation performing diverse activities. To perform these responsibilities more efficiently, the administration needed an efficient and sound organisation and also required an enormous measure of managerial ability and administrative skill. The religious organisation like TTD requires committed Officers and staff in providing and looking after the amenities of the pilgrims.

The pilgrim's satisfaction is an important criteria to measure the efficiency of the organisation. In this chapter an attempt is made to enlist the satisfaction of pilgrims on different aspects about their pilgrimage to Tirumala. Based on the pilgrim's opinion, the Researcher find out some alternatives in the form of suggestions as expressed by the pilgrims to Tirumala Tirupati Devasthanam to do their best to cater to the needs of the Pilgrims.

MAJOR FINDINGS

Regional dimension

It is evident that Tirumala temple is one of the important Pilgrimage centre in India. The spatial distribution of the pilgrims indicates that the temple is related more to South India than to North India. However, the field data reveals that, the 500 pilgrims chosen for the study came from 28 different states in India. Andhra Pradesh contributed more than fifty per cent (54.4%) of the pilgrims and the remaining hail from others.

Namely Tamilnadu accounted for 18.2 per cent, 14.2 per cent from Karnataka. And 2.2 per cent of the pilgrims belonged to Kerala State. The remaining 24 states

considered as North India contributed less than ten per cent (9.8%) of the total pilgrims population. Of these the majority of the pilgrims coming from the Maharastra state.

The rest of 1.2 per cent pilgrims indicated countries other than India. More than half the number of pilgrims (4 members) came to Tirumala as Tourists. As part of their tour, they have chosen Tirumala also as a place of their interest. Majority of them are from Asia viz., Malaysia, Thailand, and North Korea. The remaining 2 members came to Tirumala as pilgrimage combined with Tourism. They are deeply interested in Hindu Philosophy and Culture. They came to Tirumala not only for the Lord's but also to acquire religious merit.

The foreign pilgrims are very less to visit the Tirumala temple, the reason is that Tirumala temple is a traditional Hindu temple. TTD has its own rules and regulations to protect the Temple traditions. The foreigners, those who wish to enter the Lord's temple have to declare that they have faith in Hinduism. It discourages foreign tourists to enter into the temple. Another reason is the heavy crowd and long queue and long hours to wait for Lord's Darshan. Due to short of time foreigners are unable to wait in the queue lines.

Occupational dimensions

It is evident that more than thirty five per cent (36.8%) of the pilgrims are belong to the Agriculturist families. More than a quarter (27.6%) of them belongs to Students and Housewife, 13.4 % of the pilgrims belong to employees in different categories coming to the Lord's Darshan. The remaining 07. 8 per cent are professionals. 1 per cent of the pensioners also visited this hill shrine for their health and wealth purposes.

Approximately 65 per cent of the pilgrims belong to the lower classes, including agricultural families. Majority of the pilgrims (50.6%) are interested to visit the temple yearly once. They expressed that they would visit Tirumala during Brahmotsavam and other temple festive occasions. Some of them are interested to visit Tirumala on New year's day of every year. 32.6 % of pilgrims expressed to visit the Temple whenever time available, 11.2 % of them were interested to visit shrine twice a year. 5.6% of the pilgrims expressed their visit will be every two years. The remaining pilgrims expressed that they would undertake a trip to Tirumala on the

occasion of the performance of their son's or daughter's marriage or on the conduct of any other functions at their houses.

It is observed that from the discussion with the pilgrims that though the respondents have given different reasons and occasions to visit Tirumala, it is noticed that they are well prepared to visit this temple at any time.

The purpose of pilgrimage to Tirumala may be classified into two categories i.e., General pilgrimage and to fulfil the vows. The religious literature related to the powers and miracles of the Lord is quite explicit about the merit bestowing and sin-removing qualities of the Lord, but it is more vocal about the problem solving powers of the Lord. Such purposes include pilgrimage visiting deity (darshan), holy bath, and they do not signify any vows or specific ceremonies. The specific purpose of the pilgrimages, the devotees vows to make monetary or material sacrifices to the deity whose help the devotees seeks for a particular problem. The social, Economic, Educational, Health, Political and some religious purposes may be included in the specific purposes like fulfilling their vows.

Some pilgrims wish to stay for a few days at Tirumala. There may be a few who visit Tirumala on a specific day and return home the same day on the other hand a vast majority of the pilgrims stay at Tirumala and Tirupati and visit nearby several holy places.

It is evident that the most pilgrims who accommodated in the rented or free rooms at Tirumala and Tirupati majority of them are not ready to vacate the room in one day, because, for the Lord's Darshan it takes nearly one day. After the Lord's darshan pilgrims wanted to go local temples in and around, and it's take another one day. So, the pilgrims must extend their accommodation for one more day.

The VIP Special Darshan pilgrims will finish Lord's Darshan within one hour. For the senior citizens and physically challenged pilgrims also completed their darshan in one hour. The devotees in Seegra Darshan queue also completed darshan in 1-4 hours. In the special days like Brahmotsavam, New Year days and weekends it takes nearly 4-10 hours.

Pilgrims those who went on foot they are allowed special queue i.e., Divya Darshanam queue, it take 4-8 hours to complete the darshan. The remaining pilgrims those who entered into the Sarva Darshanam (general) queue it takes 8-24 hours

depend up on the rush. It reveals that the Lord's Darshan is the biggest problem for the TTD authorities. Because of the heavy influx of pilgrims there is no way to maintain without waiting for Lord's darshan.

It is suggested that the administration may lower the rates of these Arjitha seva tickets for the benefit of the common pilgrims. But little readjustment of rates may be considered whenever and wherever necessary. Arjitha Seva tickets are not enough for the pilgrims. Some of the influential persons obtained prime Arjitha Seva tickets to perform certain sevas very frequently, which takes away the opportunity of other devotees to attend the prime sevas since the tickets were blocked nearly throughout the year.

Of the three economic groups of the pilgrims, most of the higher economic group people would like to purchase different items like Photos of Lord, statues of Goddess Padmavathi, Venkateswara and toys in Tirumala hills. Because they feel that items are symbolism of sacredness. The remaining middle class and lower class pilgrims were not interested to purchase costly items. They purchase only caps, threads and prasadam pockets. They are the compulsory items every devotee can purchase fro distribution in their villages. The remaining 44 per cent of the pilgrims are not interested to purchase any item because of cost factor. More than fifty per cent (50.4%) of the pilgrims expressed that their first preference is Tirumala Temple.

Pilgrim Satisfaction Level on facilities provided by the TTD

It is observed that except in the VIP cottages, guest -houses, other cottages and choultries the cleanliness and maintenance is not good. The rates charged for the cottages are cheaper when compared to similar accommodation elsewhere. The facilities provided in free choultries are poor. The administration has to improve the amenities to the pilgrims in free choultries so as to reduce the increasing demand for paid accommodation.

Less than one per cent (0.4%) of them felt that the Laddu taste is bad when compare to the previous years. Some times pilgrims found some unwanted material within the laddus like Bolt, Cockroach etc. It is suggested that the administration should take care while preparing the Laddu (prasadam) by taking necessary steps. It may be suggested that a mechanised pressing system can be introduced for the

preparation of Laddus. The Mirasidars should maintain the kitchen in a hygienic condition.

The initiatives have beyond doubt enabled the temple administration to inculcate a kind of discipline among the staff besides curtailing the sale of the sweet prasadam in the black-market. Further bringing in more transparency in the sale of laddus, the TTD also has laid down strict guidelines for the bankers to be followed while selling them at their respective counters.

It was found that higher proportion of devotees from Andhra Pradesh and Tamilnadu are taking food from *Annadanam* when compared with devotees from the other states of India. This trend could be for two reasons a) more awareness among devotees from Andhra and Tamilnadu about *Annadanam* scheme; b) Religious belief that *Annadanam* is a prasadam which was offered to the God. Similarly, it was found that the higher portion of devotees take meal at *Annadanam* complex.

Tirumala Tirupati Devasthanams (TTD), is giving to priority in terms of cleanliness management. The central Tourism department has decided to identify 100 important pilgrim tourism places in the country and send their representatives to TTD to get trained on sanitation and crowd management measures.

It is observed that The TTD authorities facilitate the ever growing number of pilgrims to Tirumala and Tirupati. TTD also introduced several measures to streamline the temple administration to enable quick darshan to common devotees, providing free meals up to 11 PM and extra accommodation.

The TTD Administration offers good darshan experience. While the duration spend by a pilgrim in front of the deity cannot be increased, it is possible to consider serveral methods by which the passage to the pilgrimage centre may be made more accessable. The TTD administration also make some arrangements for the benefit of the pilgrims like the waiting time in different locations is very high like Kalyanakatta, Cell Phone counter, laddu conters, it takes nearly an hour for each point to get these items back. TTD authorities shoul take measures to confine the waste of time.

Socio- Cultural Integration

It is observed that in Tirumala temple several symbols that signals sociocultural equality of all the devotees. The statues of the Royal couples in their standing posture with folded hands suggest that class distinctions like rich and the poor are irrelevant for the Lord. The statues of the Muslim devotees in their standing posture with folded hands beside those of Hindu devotees symbolise that non Hindu religious faiths are also visit the temple for------. Agriculturists, warriors and untouchables into the fold of Sri Vaishnava pantheon indicates how caste is not a barrier to have love for the Lord and to receive the blessings of the Lord and be one with the Lord.

The sacred rituals at Tirumala temple symbolize how the social-cultural diversities are immaterial in serving the Lord, seeking the salvation from the Lord. They came from different castes, religions and creed yet the principle of service has always been right with the integration of all in the propagation of basic principle of Universal brotherhood and Universal equality.

Tirumala temple not only provides an environment for socio-cultural integration but also fosters spatial integration among the pilgrims. It attracts pilgrims from all over the world, the wider religious space of the pilgrims. It provides an example of the deity who fosters both the philosophical, religious ideals and the materialistic aspects of Hinduism.

Impact of Pilgrimage Tourism in Tirumala and Tirupati

Tourism industry in India has several positive and negative impacts on the economy and society. The pilgrimage tourism in Tirumala has emerged as an instrument of income and employment generation. Tourism tends to encourage the development of multiple use infrastructure that benefits the host community, including various means of transport, health care facilities, and sports centres. In addition to Hotel and Restaurants, that cater to pilgrims. The development of infrastructure has in turn induced the development of other direct productive activities.

Pilgrimage is not a destination only for our religious faith but aimed to strengthen our national unity and promote brotherhood. Now, the time has come when these should be used to earn foreign exchange and also protect our cultural heritage. On domestic front pilgrimage tourism can be very helpful for regional development,

employment generation and to protect cultural values. Many modern social evils can be cured with the help of religious tourism.

Religious tourism generates revenue in a way as no other kind of tourism does. It has a distinct edge over other kind of tourism due to the pull of huge crowds in the form of tourists. Tirupati has come up as one of the most popular and famous pilgrim centre from the Hindus of India. Development of communication and transportation network with most parts of state has been one of the main attributes for its growth and development as a famous religious centre. To cater to the needs and requirements of the visiting religious tourists or pilgrims, initially small businessmen from various parts of the state reached Tirupati with their marketable commodities which brought about a fully regulated in and around Tirupati and Tirumala with business transactions throughout the year. The host of resident immigrant local communities like Hotels, Lodges, Travel managers, Auto drivers, Shopping malls are directly dependent on the visitors for their earning. The immigrant local business peoples dealing with different religious articles, the largest in number and the pilgrims like and purchase these popular items in large number.

Pilgrimage tourism can also help promote peace and stability in a developing country like India by providing jobs, generating income, diversifying the economy, protecting the environment, and promoting cross-cultural awareness.² The pilgrimage tourism of Tirumala brings a number of intelligible benefits. It offers Social, Cultural, Religious values and Economic benefits. It brings an international understanding. For the religious and cultural propagation that is necessary to bring people together. In Pilgrimage tourism a social exchange takes place, the pilgrims carries back home with them new habits and ways of life. Tourism provides both direct and indirect employment to millions of people. The pilgrimage tourism of Tirumala generates direct and in direct job opportunities. The total economy of the entire area Tirumala and Tirupati greatly depends on the pilgrimage tourism industry of Tirumala.³

^{1 .} S.M. Baradwaj, *Hindu Places of Pilgrimage in India : A Study in Cultural Geography*, Thorrt Press, New Delhi, 1973, p. 123.

^{2.} M. Chatopadhyay, Religious Tourism An Introduction, ICFAI University Press, Hydrabad, 2006, p. 128.

^{3.} S.K. Gupta, Tourism and Heritage Resources, Himalaya Publications, New Delhi, 2002, p. 64.

Social and Cultural Impact

The social and cultural impact of Pilgrimage tourism on Tirumala reflects that Tourist inflow changed their life style, and improves the image of the people. Tourist inflow provides the guidelines for modernization in infrastructural facilities. Tourist traffic gave more social interaction among the tourists and the hosts, which further boosts the national integration. The negative impact of the pilgrimage tourism in social changes like loss of moral values, increased prostitution, problem of drainage and sanitation, adoption of westernised culture and scarcity of water and Electricity etc. Pilgrimage tourism influenced by local language and culture. In Tirupati and Tirumala most of the peoples are familiar with Tamil, Kannda, Hindi apart from Telugu to interact different language people.

Economic Impact

The economic transaction takes place within the spatial and temporal realms of pilgrimage. The sacred journey to the home of God or other holy places takes the traveller out of his daily life, and into a new realm in which ordinary physical and social boundaries may be broken, new patterns become part of experience which will shape the individual during the journey. Some of these patterns are spiritual and others are part of the physical world.

Indian temple serves as an important economic centre. Temples were, and are, landholders, employers and consumers. In some cases, an entire town or socio-economic structure may be entirely dependent on the Temple. The types of people needed to keep the household of the temple running included suppliers of food, flowers, baskets, Carpenters, Potters, Blacksmiths, Sweepers, Washers, Artist surrounding the Temple and its festivals including Music, Dance, Drama, Painting and Collage industry such as enamelling, dyeing, pottery and Manufacture of Glasses, Photo Frames, Snuff boxes and toys.

The Tirumala Temple is a centre of pilgrimage may be able to offer gifts for the deity. This does not exclude them from the longer redistribution process. Food which was offered to the deity and was thus consecrated became an important commodity for pilgrims. The Hundi earnings cross one crore per day. The highest one

L. Mishra, Religious Tourism in India, Mohit Publications, New Delhi, 2000, p. 63.

^{5.} Ibid, p. 63.

day offering recorded so far has been Rs. 1.80 crores. The Annual income of Venkateswara Temple as estimated at Rs. 2010.01 Crore. This makes Tirupati is the World's richest temple.

Negative Impact

The impact of Pilgrimage Tourism in Tirumala and Tirupati can put pressure on natural resources when it increases consumption in areas were resources are already scarce.

Water Resources

Water is one of the most critical natural resource. The impact of Pilgrimage Tourism in Tirumala and Tirupati using of Choultries, Cottages, Guest Houses, Hotels and personal usage. This can result in water storage and degradation of water supply. The TTD supplies around 40 lakh gallons of water on days when the pilgrim rush is heavy and 20 lakh gallons on normal days, the *Papa Vinashanam* dam is the main source of water supply with 16 lakh gallons a day while bore wells supplements it. It is observed that during the summer, water problem is acute due to lack of water in dams.

Land Degradation

Important land resources include minerals, fossil fuels, fertile soil, forests, wetland and wildlife will get affected. Increased construction of buildings, Tourism and recreational facilities has increased. Forests often suffer negative impact of Tourism in the form of deforestation caused by fuel wood collection and land clearance.⁶

Pollution

As a result of Pilgrimage Tourism in Traumata, Pollution is the major problem. Solid waste, usage of Plastic, Air emissions, noise etc results to the Global warming. It is a big problem today. Transport emissions and emission from energy production and use are linked to acid rain, Global warming and photochemical pollution. Air pollution from tourist transportation has its impact on local peoples especially from Carbon dioxide (Co2) emission related to transportation energy use and it can contribute for the growth in pollution.

⁶. TTD Forest Officer Annual Reports, Tirupati, 2011, p. 24.

Environmental Impact

Environmental degradation became a great negative impact of nature. Degradation of forests, Pollution of Air, and Water, Soil, Oxygen and formations of slums were considered environmental degradation. Most of the forest officers observed deforestation was considered as a basic factor of environmental degradation on hills also. They felt that not only forest officers but also peoples have support to the environment. They observe that peoples participation should be made mandatory.

In the development of economy, general nature will be destroyed, but not totally. The society has to regenerate the destroyed nature, then only the Civilization can survive. Tirumala and Tirupati declared as Eco-Tourism Centre and go towards Sustainable development already under Parliament decision Tirupati was declared as eco-City.

Ecological Sustainability is the need of the hour. Though forest officers agreed that environmental degradation is taken place on Tirumala-Tirupati, so far environmental promotion measures were taken very less. TTD had enough funds for maintaining eco-development over Tirumala and Tirupati. Apart from providing basic infrastructure for the stay of pilgrims, the TTD look after the environment in Tirumala though its Forest Department with a focus on protection and conservation of natural surroundings. Bio-easthetic plan initiated in 1981 to restore the lush green vegetation on Tirumala hill (plantation of more than 4.4 million trees) has to be helped to bring down the average temperature by 1.5°C in the last 15 years.

Haritha Project

Haritha project launched in 2000 for massive forestation, Soil and Water conservation in the entire forest area in and around Tirumala Hills. Mobilising resources for forestation through various donation schemes for plantation by pilgrims, every year TTD plants about 50,000 sapling with the help of pilgrims and distributes plants as scared gifts in religious rituals.⁸

Environmental Awareness

Through display of billboards at strategic locations indicating the importance of forests, Environment, Pollution and nature in local language, and exhibitions, displaying Charts, Photographs and different models of water shed

⁷. Gupta, n.3, p. 226

^{8.} TTD Forest Officer Annual Reports, Tirupati, 2012 p.64.

management during Annual festivals. Formation of eco-clubs in Educational institutions run by TTD to inculcate the idea of environmental protection through seminars, quiz and essay writings amongst students.

SUGGESTIONS

Providing a satisfactory darshan to millions of pilgrims who throng the hill shrine of Tirumala was a major problem for the TTD. For this it would always look to new ways and means to provide better darshan to its pilgrims. It is the bounding duty of TTD. A complaint by majority of pilgrims of long waiting hours in queue lines is the biggest problem for the pilgrims.

How to Manage Queue system at successful manner

Normally there will be two kinds of darshan in the temple i.e., Laghu and Maha Laghu darshan, Laghu darshanam was implementing on Tuesday and Wednesdays, in which pilgrims will be permitted for darshan up to Ramulavari meda and Mahalaghu darshan is implementing the remaining days, in which pilgrims will be permitted upto Jaya Vijayulu statues or *Bangaru vakili*. Most of the pilgrims interested in Laghu darshan because it leads nearer to the Lord idol with compare to Mahalaghu darshan. The fact that in laghu darshan which could be a practical alternative for giving a qualitatively better darshan of the Lord only about 37 to 40 thousand pilgrims can be accommodated per day. There is a trade –off involved here in terms of waiting time since laghu darshan is going to be a slow process and pilgrims have to wait for long time to have their darshan. Now, Tirumala temple is attracted around 20 million pilgrims every year, with the number of visitors over and above 65,000 on few days.

7.1 The Time available for Darshan and Rituals in the Temple

Day	Rituals	General Darshana	VIP Darshan	Total time for General and VIP Darshan
Monday	2 Hrs 45 Mts	18.40 Hrs	80 Mts	20 Hrs
Tuesday	3 Hrs 40 Mts	17.40 Hrs	80 Mts	19 Hrs
Wednesday	4 Hs 15 Mts	17.00 Hrs	80 Mts	18.20 Hrs
Thursday	3 Hrs 30 Mts	18.00 Hrs	80 Mts	19.20 Hrs
Friday	4 Hrs 05 Mts	18.00 Hrs	40 Mts	18.40 Hrs
Saturday	2 Hrs 10 Mts	19.00 Hrs	40 Mts	19.40 Hrs
Sunday	2 Hrs 10 Mts	19.00 Hrs	40 Mts	19.40 Hrs
Average	3 Hrs 13 Mts	18.11 Hrs	63 Mts	19.08 Hrs

As of 2005, the processing rate of 40 pilgrims per minute translated to 2,400 pilgrims an hour. As darshan used to be allowed for 19.08 hours per day (4.92 hours was allotted for daily maintenance and other mandatory rituals), a processing capacity was 47,520 per day. This led to (47,520 x 365) = 17,344,800 pilgrims to have the Lord Darshan in a year. When the number of arrivals per hour was greater than 2,400, people would have to wait. The actual waiting time was proportional to the number in the queue. As the pilgrim arrival process was stochastic and followed specific peaks such as certain peak weeks and peak days. Unpredictable and unreasonable waiting time for the darshan was the result. The present arrivals at Tirumala is 65,000 per day, the arrival continued at a higher rate, the result would be a constant increase in the waiting time also.

Inflows can be controlled by prior booking to a large extent, experts suggested that another way would be to increase the number of channels of entry and exit into the main temple complex and setting up parallel queue (2-3 instead of a single) lines that would enable more pilgrims to have the darshan.

The temple administration during the last couple of months has conducted a series of trials (in a highly scientific manner) inside the sanctum sanctorum of the temple without any fanfare and in the process has statistically noted down the number of devotees being allowed for the darshan of the presiding deity in both the 'laghu' and 'maha laghu' darshan patterns. The TTD administration strongly feels that slapping of the maha laghu darshan system, to which majority of devotees have developed a kind of nausea, on the pretext of clearing more crowd during the days of heavy rush is not fair on its part.

The exercises included bringing in minor changes in the arrangement of the queue lines during the laghu darshan system, wherein the devotees will be allowed to have darshan from half the way inside the sanctum. The management has indeed taken up the trials with an intention to explore the possibilities of enabling at least 75 devotees have the darshan of the deity in one minute in the laghu darshan system, but in spite of its best efforts could not achieve the target.

The 'bottleneck' structure of the main entrance at the 'Bangaru Vakili' point inside the hill temple where the statues of 'Jaya' and 'Vijaya' stand on either side of the golden threshold was also causing a serious impediment to the 'trials'. Experts estimated that considering the growing popularity of Tirumala, the number of visitors

to the temple would reach 70 to 80 thousand pilgrims every day in a couple of years from 2013.

TTD Management conducted several brainstorming sessions to find an alternative suggestion like changing the structure of the temple entrance, keeping the idol in an open area and longer ramp for darshan were considered but it could not be accepted in view of the traditional practices (Agama Sastras) and unique nature of the organizations. Dr Ajeya Kallam former Executive officer of the TTD suggested that providing of separate exit point through Vaikunta Dwaram, the very next prakara after the Sanctum Sanctorum that pilgrims after darshan could be let out through the went on the southern side instead of coming back through the same passage which they use for their entry. The Agama pundits expressed opposition to any such 'misadventure,' citing Agamic prescriptions which clearly prohibited any human interference in the temple systems.

Therefore, the waiting time cannot be influenced by the management. Only the process of waiting time can be made comfortable through providing history of various temples and structures in the Tirumala temple.

The TTD management should convey the priests to make some alternative arrangements in the temple premises for the benefit of the lakhs of devotees.

- In the Tirumala temple, there are many important constructions and Sacred statues who have its own history, temple authorities should arrange the site history and its importance, it will be useful to pilgrims those who are waiting in the queue line at least half an hour. This process of waiting time can be made comfortable for the pilgrims and arrange for frequent announcement with updates of Darshan situation in the waiting halls.
- Try to print the images of Lord Varahaswamy, Govinda Raja Swamy, Bedi Anjaneya Swamy in TTD calendars and propagate the other important temples of Tirumala and Tirupati.
- > TTD Authorities streamline the queue line inside sanctum sanctorum by running single queue lines and avoid congestion from *Vendi Vakili* area to *Bangaru Vakili*.
- Measures should be taken to provide darshan, accommodation, prasadam in more transparent manner, with common devotee in mind.
- ➤ Pilgrims are facing some problems with middlemen who play mischief and misbehaviour that can be controlled by the TTD authorities.

- > TTD has successfully implemented current booking of arjitha seva tickets through online booking systeme. Suppose the pilgrims were unable to attend allotted time so far there is no provision for cancellation of online tickets. It should be made available for the pilgrims. Through this system, they can know the attendance.
- ➤ It is suggested that the Administration should take care while preparing the Laddu (prasadam) by taking necessary steps. In recent days pilgrims found unwanted articles in the Laddu. It may be suggested that a mechanised pressing system can be introduced for making Laddu. The Mirasidars should maintain the kitchen in a hygienic condition.
- ➤ It is observed that except in the VIP cottages and guest —houses, conditions in other cottages and choultries leave much to be desired in the cleanliness and maintenance. It is suggested that the administration has to improve the amenities to the pilgrims in free choultries so as to reduce the increasing demand for paid accommodation.
- > Tirumala temple is targeted by the Terrorists because of the heavy crowd, the State and Central Government should establish more NSG, and APSP Regiments in the Tirumala hills.
- > TTD should construct rest houses for the pedestrian pilgrims all along the National Highway who come all the way from Tamilnadu and Karnataka states.
- > TTD staff and volunteers must properly trained and sensitized to serve the pilgrims with smile and empathy
- > Demanding tips from the pilgrims must be discouraged by strong action
- > TTD has to inculcate the idea of environmental protection through display of billboards at strategic locations indicating the importance of forests, Environment, Pollution and nature in local language
- It is suggested that the administration may lower the rates of *Arjitha seva* tickets for the benefit of the common pilgrims. But little readjustment of rates may be considered whenever and wherever necessary.
- ➤ In Tirumala paid accommodation is hardly adequate during summer and other festival occasions, TTD should take initiatives to streamline in more transparent manner for the benefit of the common pilgrims.
- > Pilgrims both higher, middle and lower class pilgrims are not interested to purchase some of the goods at Traumata, because, the cost of the each items is

- very high when compare to down hill Tirupati. Local vendors must be sensitized to deal with pilgrims decently, and conduct business on fair terms.
- Travel Packages to visit to nearby temples and places of importance within the town and Chittoor district must aggressively promote with the collaboration with APTDC. Private vehicle operators generally cheated the pilgrims.
- > Security should be tightened to ensure safety of pilgrims' valuables and belongings.
- > TTD should take up dharmic activities to prevent religious conversions in remote areas.
- Tourist transportation has impact on local peoples especially from Carbon dioxide (Co2) emission related to transportation energy use and it can contribute for the growth in pollution.
- Environmental degradation is taken place on Tirumala-Tirupati. Ecological Sustainability is the need. So, for environmental promotion measures must be taken. TTD had enough funds for maintaining eco-development over Tirumala and Tirupati.

CONCLUSION

"Venkatadri Samasthanam Bramande Nasthi Kunchara Venkatesa samedevo Nabhutho Na Bhaishryate". This means that in the entire brahmandam, amongst all the worlds, there is no God to equal Lord Venkateswara in the past or in future and there is no Punyakshetram which is equal to Tirumala.

History has it that Lord Vishnu is the first deity to have descended on to the earth. Yet Lord Venkateswara is attained recognition as the foremost deity and has God head on the earth. He is worshipped by different divine names like Venkatachalapathi, Sri Venkateswara, Balaji, etc Srinivasa is the only Lord with prettiness in all details and Tirupati is famed as the unique pilgrim centre having enormous earnings. None other than Lord Venkateswara enjoys the splendor among the 108 Divya Desaas. Personal experience of devotees by alleviation of their grievance and elevation to spiritual world are indicators of the rare powers of the Lord.

Tirupati was richly endowed by the kings and emperors of various dynasties. The Pallavas of Kanchipuram, Cholas of Tanjore, Pandyas of Madhura (AD 500-1345) and Vijayanagara kings (AD1336-1672) were committed devotees of Sri

Venkateswara. After the decline of Vijayanagara Empire, the kings from various states like the king of Mysore and Gadwal worshiped the lord. In AD 1843, the temple gave up administrative authority of Sri Venkateswara along with the temples in the village to the head of Hathi Ramji monastery in Tirumala. Till 1933 the administration of the temple had been wielded by the head of that monastery Mahanth. In 1933, the Madras government appointed a Commission to Tirumala Tirupati Devasthanam through a Special Statutory authority to run the administration of the temple.

Lakhs of pilgrims visiting Tirumala, 24 hours in a day do not seem to be enough to savour the grandeur of Lord Venkateswara. More than sixty thousand pilgrims visit Sri Venkateswara Temple every day. TTD has organized efficient systems to ensure the smooth movement and comfortable darshan of pilgrims. Pilgrims are allowed through different modes for the Lord's darshan. Tirumala temple was situated in 2.20 acres in wide range with three compound walls called as Prakarams. The space enclosed between these walls increases in width, the narrowest being between the Garbhagriham wall and the first prakaram and the widest being that between the outer and the middle prakarams. As usual there is only one entrance for each prakaram which is on the east side and gopuram have been constructed over the two outer entrances. The space enclosed between each set of prakaram is called a Pradakshinapadam or circumambulatin space. The dazzling beauty of this Anandanilaya Vimanam is something to be seen and enjoyed.

In Tirumala, there are 433 festivals celebrated in a year of 365 days in the form of *Sevas*, *Utsavams* and Festivals. Many of the Sevas are authenticated by the epigraphical records of this holy temple. All the festivals performed in the Tirumala Temple are classified into three types which are as follows. 1) Daily Sevas(Nityotsavams), 2) Weekly Sevas (Varotsavams) and 3) periodical Sevas. These are all Arjitha Sevas which are performed in Tirumala Temple. Apart from this Annual festival also celebrated in the grand manner like Tiru Dwadasi, Vaikunta Ekadasi, Kaisika Dwadasi, Pushpayagam, Pavithrotrsavam and Brahmotsavam. The Brahmotsavam festivals of Tirupati are the most important and greatest Annual festival in Tirumala.

The Lord travels on a dozen celestial carriers during the Brahmotsavams, but the most revered by the devotees and the ride on which the Lord derives pleasure from is most certainly the "Garuda Vahanam" as the Garuda is considered the king of birds. At Tirumala about three to five lakh devotees converge for the Grand celestial spectacle "Garuda Seva" observed on the fifth evening of nine-day Annual Brahmotsavams.

Apart from the amenities like transport, accommodation, Food, Sanitation and Health etc, take care of the physical comforts of the pilgrims. There are various kinds of facilities like Kalyanakatta, Thulabharam, Ear boring sangam that are to be arranged to the pilgrims who come to the shrine with different yows.

The TTD ensures that comfortable accommodation is provided to pilgrims at a reasonable cost. It has constructed over 8000 cottages, guest houses and choultries both at Tirupati and Tirumala with nominal service charges for most of the rooms. TTD has a well organized Reception & House keeping wing. The Reception and house keeping wing comprises of allotment of accommodation, grant of extension in deserving cases and watching vacation. It will be difficult to get accommodation at Tirumala during weekends, festival days and seasonal vacations.

Apart from the Venkateswara temple at Tirumala have many places of tourist and religious interest. There are several *Theerthas* (holy water falls) and sacred tanks on the top of the hill as well as at the foot of the hills namely Swamy Puskarini, Kumara Dhara, Papanasanam, Akasaganga, Jabali, Shesha, Gogarbham, Ramkrishna theertha etc. are among the famous ones. There is a natural arch around 10,000 years old (Shila Toranam) right behind the temple, on the hills. Temples like Varaha Swamy, Sri Bedi Anjaneya and Anjaneya Swamy Temples at Traumata, Sri Govinda Raja Swamy, Kondanda Ramaswamy and Kapileswara Swamy temples at Tirupati are important. Apart from the above, a famous temple at Tiruchanur is Sri Padmavathi Ammavari temple and Sri Kalyana Venkateswara Temple at Srinivasa Mangapuram were the famous temple in and around Tirupati.

Tirumala Tirupati Devasthanams is making every effort to provide better convenience and comfort to the pilgrims. Very recently, TTD introduced several measures to streamline the Temple administration to enable quicker darshan to common devotees. The purpose of pilgrimage to Tirumala may be classified into two categories i.e., General pilgrimage and specifically to fulfil the vows. Majority of the pilgrims are coming to Tirumala for pilgrimage.

The sacred rituals at Tirumala temple symbolize how the social and cultural diversities are immeterial in serving the Lord, seeking the salvation from the Lord. They came from different castes, religions and creed yet the principle of service has

always been right with the integration of all in the propagation of basic principle of Universal brotherhood and Universal equality.

Tirumala temple not only provides an environment for sociocultural integration but also fosters spatial integration among the pilgrims. It attracts pilgrims from all over the world, the wider religious space of the pilgrims. It provides an example of the deity who fosters both the philosophical, religious ideals and the materialistic aspects of Hinduism.

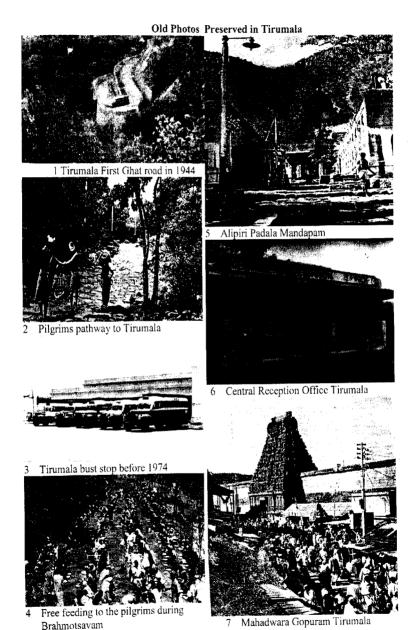
The Tirumala Temple is a centre of pilgrimage many devotees out of devotion offer gifts for deity. This does not exclude them from the longer redistribution process. Food which was offered to the deity and was thus consecrated became an important commodity for pilgrims.

The impact of Pilgrimage Tourism in Tirumala and Tirupati can put pressure on natural resources like water, Land, climate and Culture, when it increases consumption in areas were resources are already scarce.

Tirumala is the holy abode of Lord Venkateswara. A visit to this great pilgrim centre is a rare spiritual experience. It is this divinity which pervades the area not only in the Temple precinct, but in the entire town which as an irresistible magnetic attraction to the millions who come from far and near unmindful of the difficulties involved in the journey to just have a darshan of the Lord may be for just few seconds will have no doubts about God's existence. This temple is a living institution with a presiding deity who elevates everyone, who comes in contact with Him with a feeling of peace and joy and spiritual strength.

Tirumala hill is the abode of Lord Venkateswara. This is the most famous pilgrim centre of India, attracting lakhs of devotees from all corners of the world. Besides, it is also the richest in terms of income when compare to other temples in India. It is widely believed that a visit to this temple in one's life time will ensure salvation or liberation for peoples in this Kaliyuga.

The administration of Tirumala Tirupati Devasthanams is doing their best to provide the maximum possible facilities to the pilgrims coming to Tirumala for the Lord's darshan. There are several large choultries providing free unfurnished rooms for families to stay in reasonable comfort Electricity and water are free. TTD has made several innovations in the daily Seva timings in the Tirumala Temple to reduce the waiting time of pilgrims in the queue halls.



VIPs in Tirumala Temple



8 Former President Servepalli Radhakrishnan



12 Former Prime Minister P.V. Narasimha Rao



9 Former Prime Minister Jawahartal Nehru



13 Former President Neelam Sanjeevareddy



10 Former President Jail Singh



14 Former President of India A.P.J. Abdul Kalam



11 Former President Morarji Desai



15 British Officials visited Tirumala Temple

Questionnaire

QUESTIONNAIRE FOR THE RESEARCH IN THE DEPARTMENT OF HISTORY SRI VENKATESWARA UNIVERSITY-TIRUPATI

Topic of the research "TIRUMALA: A STUDY OF PILGRIMAGE TOURISM"

Research supervisor:

Prof. D. Ananda Naidu, Department of History,

S.V. University, Tirupati

Research scholar:

V. Thimmappa, Department of History, S.V. University, Tirupati

1.	Name of the Pilgrim	1		
2.	Gender	: 1	. Male	2. Female
3.	Where are you coming	from?		
		1. Andhra 2	. Tamilnadu 3. Karn	ataka 4. Kerala
		5. North India 6	5. Abroad	•
4.	Age? : Between			
		1. 15-24 2	. 25-34	3. 35-44
		4. 45-54 5.	55-64	6. 65 or above
5.	Religion?	1. Hindu	2. Muslim	3. Christian
		4. Buddhist	5. Jain	
6.	Educational Qualificati	ons?		
		1. under graduate	2. Graduate	3.Postgraduate
		4. Illiterate 5	. Others (Specify)	
7.	Occupation?			
		1. Employee	2. Business	3. Professional
		4. Agriculturist	5. Pensioner	6.Other (Specify)
8.	To which category do y	ou belong?		
		1. Low income g	roup 2. Mide	dle income group
	N	3. High income	group	
9.	Frequency of visiting to			
		1. Once in Six Mo		-
		3. Every Two year		never time available
10.	Since how long have yo	on been visiting Tir	rumala?	
		1. First Time	2. Last one year	r
		3. Last Two Year	s 4. Last Four Ye	ears
		5. Last six years	6. Last 10 years	s ·

11.	What is the purpose of your visit to Tirumala?	
	1. To fulfil the Vow 2. Pilgrimage	
12.	What is the mode of your travel to reach Tirupati?	
	By: 1. Air 2. Train 3. Bus	4.Own vehicle
13.	What is the mode of transportation to reach Tirumala?	
	1. APSRTC Bus 2. Hired Vehicle	3. Own vehicle
	4.Onfoot (Paadayatra)	
14.	Time Received to reach Tirumala?	
	1. 1 Hour 2. 1 to 4 hrs 3. 4	to 6 hrs 4. 6 to 8 hrs
15.	What is your experience of your travel from Tirupati to Tirun	nala?
	1. Pleasant 2. Not bad 4.Ba	ad
16.	Number of days stayed at Tirumala?	
	1. One day 2. Two days 3. Three days	4. More than that
17.	Stayed at Tirumala at?	
	1. TTD Cottages/ Guest houses 2. Free Cho	ultries
	3. Pilgrim Amenities Complex 4. Residing Hotels	5. Relative's house
18.	Type of your Darshan?	
	1. Seegra Darshan (Rs. 300) 2. Sudarshan Token	(Rs. 50/-)
	3. Sarva Darshan (Free) 4. Divya Darshan (On foot)	Break Darshan
	5. Special Entrance Darshan (Senior citizens, physica	lly challenged Persons)
19.	Waiting time for your Darshan?	
	1. 1 Hrs 2. 1to 4 Hrs 3. 4 to 8 Hrs 4.8- 12 Hrs	5. 12 to 16 Hrs
	6. 16 to 20 Hrs 7. 20 to 24 Hrs 8. 24 Hrs ab	ove
20.	Did you perform Arjita Sevas in Tirumala?	es 2. No
	If your Answer is Yes, Do you satisfied with the availability	of Seva tickets?
	1. Y	es 2. No
21.	Do you want to visit Tirumala Again?	es 2. No
22.	Do you have holy bath in Swami Puskarini 1. Y	es 2. No
23.	Will you encourage others to come to Tirumala?	es 2. No
24.	Do you interested in any Shopping at Tirumala? 1. Y	es 2. No
25.	Do you have interested to visit local Temples in and around T	rirupati?
	1. Y	es 2. No
26.	If you want to visit a religious place, what is your first prefere	ence?
	1. Tirumala 2. Any other Pilgrim Centre (Specify)

2	Accommodation in TTD Choultries & Guest	Bad	Satisfactory	Good
	houses			
2.1	Availability			
2.2	Cleanliness , Maintenance			
2.3	Water Facility	1		
2.4	Power supply			
2.5	Safety and Security		<u> </u>	<u> </u>
3	Pilgrims opinions on	Bad	Satisfactory	Good
3.1	Prasadam (Laddu) taste is	 		
3.2	Free meals in Annadanam Canteen		<u> </u>	1
3.3	Cleanliness of Temple premises and other areas	1		
3.4	Prohibition of plastic in Tirumala			
3.5	Traffic control in Tirumala			
3.6	Cleanliness of Roads and Public Toilets at Tirumala	1		
3.7	Buses availability from Tirupati to Tirumala			
3.8	Climate in Tirumala	1		1
3.9	Art and architecture of the Tirumala temple	+	+	+

4	Darshan Facilities At Tirumala	Bad	Satisfactory	Good
4.1	Implementation of Darshan systam at Tirumala			
4.2	Seegra Darshan system (Rs. 300/)			
4.3	Sudarshan token system is (Rs. 50/)			
4.4	Usage of Access card system is			
4.5	The atmosphere that prevails in Tirumala			
4.6	Introduction of Bio metric system for Darshan is			
4.7	Law and order in Tirumala			
4.8	TTD facilities in Tirumala			
4.9.	Your Pilgrimage to Tirumala			

Su	gges	tions:
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Signatu	re:
Date	;



Glossary

Abhaya : Fearless, refuge

Abhishekam : Ceremonial cleansing of the lord's idol

Abhidyeka Abhishekam : From top to toe cleaning and bathing of the Main Idol

Alankaram : Decoratio

Acharya : One who shows the right path for others to follow; a

preceptor

Adisesha : Primeval serpent mythologically conceived to bear the

manifestation of the snake god, Adisesha

Aavahana : Invoking the presence of the deities

Aditya : Sun god
Alankaram : Decoration

Alwar : Seer of a specific religious order in the Vaishnavaite cult

Amrit : Nectar when consumed grants immortality

Angapradakshinam : A vow where by pilgrims lie prostrate and roll around the

Garbhagriha

Ananda Nilaya Vimana : Dome of the abode of divine bliss
Ankurarpanam : The start of the brahmotsavam festival

Alipiri : Starting point at the foot of the hills, for pilgrims who

wish To climb steps to reach Tirumala

Annadanam : Distribution of free food

Annamacharya : The earliest musician (1408-1503 AD) who composed

songs in praise of Lord Venkateswara

Appam : A sweet dish made of rice flour and offered to the lord

Archaka : Priest

Archana : Worship of the lord

Arjitham:The Revenue earned through sale of Arjitham TicketsArjitha seva:Any seva for the performance of which pilgrims pay a feeArjitha Brahmostavam:Brahmostavam paid for by a devotee, to be distinguished

from the TTD's celebrations of it

Arjitha Kalyanostavam : The Lord's weeding with two consorts, Sridevi and

Bhudevi, the most popular paid seva performed inside the

temple in the afternoon.

Ashta : Eight

Asthanam : Royal court/official chamber of the king

Avatara : A manifestation of god on earth, with a specific mission.

Bahumanam : Gift

Balaii : Another name for Lord Sri Venkateswara

Bhakti : Devotion

Brahmins : Hindu priests in the service of God

Chakra The sacred disc (weapon of lord Sri Maha Vishnu)

Chakkera pongal Sweet dish made of sugar, milk and rice

Chandanam Sandalwood

Chitrannam Rice preparation with spices and Lemon

Choultry Guesthouse where accommodation is free of charge

Dadhyodanam Dish made of spiced rice and curd

Divva Divine Dala Leaf

Darsanam/darshan Viewing the idol of the lord

Dasavataram Ten incarnations of Sri Maha Vishnu

Deepam Lamp

Devasthanam Abode of the gods

Dhoti Cloth tied around the waist like a sarong by males : A sacred pillar in front of the Sri Venkateswara temple Dhvajasthambham Dosa Pancake made with rice flour, black gram flour and oil Dupatta

Long scarf draped across the shoulders and worn by

women

Dvaram Entrance; gateway Dvarapalakas : Door-keepers

:

Eastern ghats Mountain range for a part of these ranges that runs along :

east coast

Ekangi Celibate disciple of the sri vaishnava jiyar matham Ekanta seva Private service conducted for the lord, to which pilgrims

favour of lord Sri Venkateswara

Elephant Gajam

Round Brass vessel Gangala :

The sanctum sanctorum of the Sri Venkateswara temple Garbha griha

Garuda The bird vehicle of Lord Vishnu The sculpted upper crest of a temple Gopuram

Grihastha Donor

Swan vehicle of Lord Venkateswara Hamsa Vahanam

Waving a plate (in which a sacred flame of camphor is lit) Harati :

in front of the Lord

Sacred fire Homam :

Depositing offerings (in cash and kind) Hundi

Twisted hair that hangs down in coils at the back of the Jata juta

lord

Name of a month in the Hindu calendar Jyeshtha Ritualistic offering to god or worship of god Kainkaryam

Kalvana katta : Place where devotees have their hair cut as part of the

vow

Kalvanotsavam Celebration of the divine marriage of the lord

Kankanam Metal bracelet worn around the wrist

Karpooram Camphor :

Kasturitilakam Lineament of musk drawn on the lord's forehead :

keertanas Devotional songs

Koluvu Darbar

nbbaJ Spherical-shaped sweet made of flour and jaggery/sugar

Mahanth Religious head who used to administrator the Tirumala

Temple before 1933

Makara kundalas Ornaments shaped like an alligator, that adorn the :

ears of the Lord

Mandapam Structure or monument with rich sculpture Mantra Sacred word(s) to be chanted repeatedly

Matsva avatara Manifestation of lord Vishnu as fish, the first avatara Mukhadyaram Main entrance (door) at the front of the temple

Mukkoti Three crore (merging of three crore teerthams in the :

swamy

Mesolithic Middle Stone Age :

Mulaberam ` : The central idol of lord Sri Venkateswara The lord's two consorts - Sridevi and Bhudevi Nacchimars

Naivedvam Food offering ٠

Namam White cast-mark on the lord's forehead :

Offering to the lord, the clothes/ornaments that one is Niluvudopidi

Wearing to the Murthi of Lord Sri Venkateswara

Pearl necklace Mutyalahararm

Consort of Lord Sri Venkateswara Padmavathi Devi :

Indian almanac Panchangam

Listening to the forecast as directed by the sastras Panchanga sravanam

Sin Papam

Watery sweet made with milk, sugar and cardamom Pavasam Second part of the Stone Age beginning about 750, 00 to Paleolithic

500,000 years BC and lasting until the end of the last ice

age about 8,500 years BC.

Senior Saint of the Sri Vaishnava Jiyar Matham Periya jiyar :

Silk cloth Pitambaram

Rice dish cooked with cereals and spices Pongal

Ritualistic worship of god Puia/pooia

Path for circumambulating the temple Pradakshinam

Pradhana acharya purusha: Chief priest

Prakaram : Wall surrounding the temple

Prasadam : Food offered first to the lord and then distributed to the

Pilgrim

Pravachanam : Hymn sung in praise of the lord

Prayoga : Ready for release

Pulihora : A rice dish made with tamarind/lime and spices

 Puranas
 : Ancient Hindu scriptures

 Purohit sangam
 : An association of priests

Pushkarini : Sacred water tank

 Pushpa yagam
 :
 Vedic ritual involving offering of flowers to god

 Ranganayaka
 :
 One of the manifestations of Lord Sri Maha Vishnu

Parakamani : The systematic sorting, counting and taking stock of the

Hundi contents under strict vigilance in a guarded

enclosure inside the temple

Pilgrim : A person who travels to a holy place for religious reasons

Sahasra deepa : Thousand earthen lamps

Sangam : Union

Sankeertanas : Songs written in praise of the lord
Sanku : The sacred conch of the lord

Sarvadarsanam : Viewing of the deity for all, the time allotted for it

Sastanga pramanam : Prostrating before the lord

Seshachala : One of the famous seven hills of Tirupati believed to be

the holy hills

Sambandha daaramu : Thin rope will be tied connecting it with the mulavigraha

Sattumurai : Alvars chanting the Pasurams in the presence of Sri

Vaishanavas

Seshavahanam : Vehicle of the lord (shaped like the snake god adisesha)

Seven hills : The seven hills of lord venkateswara's abode. They are

Vrishabhadri, Garudadri, Seshadri, Anjanadri, Vedadri, Narayanadri and Venkatadri from Tirupati, the seven hills

have to be crossed to reach Tirumala

Sikharam : Pinnacle Simha : Lion

Sopanamarga : Stairway (stone footpath leading to Tirumala)

Sri Bhudevi : Also called Sri Padmavathi Devi, one of the two consorts

of Lord Venkateswara

Sri Lakshmi devi : Also called Sri Devi, one of the two consorts of lord
Sri yenkatachala mahatmya : The sacred text which extols the glory of the lord

Sthala Mahathmya : The greatness of a place

Sudarsana : The sacred disc weapon of lord Vishnu

Suprabhatam : Auspicious time at dawn, when the Lord is woken up and

prayers chanted

Suddhodaka : Pure water, with these 14 kalasas, abhisheka is performed

Sveta varaha : The incarnation of Sri Maha Vishnu as a fearsome white

elephant

Thiru/Tiru : Respected, holy

Thirumanjanam : Offering a ceremonial bath to the Lord

Thomala seva : Worship with garlands

Teertham : Holy water
Tirtha yatra : Pilgrimage

 Tulabharam
 : Offering one's weight in coins to the lord

 Tiruppavada
 : A divine skirt, or loosely stitched, a veil

 Ubhaya nacchiyars
 : The two consorts (Sri Devi and Bhu Devi)

Unjal : Cradle

Utsava murthi : Processional image of the lord

Uyala mandapam : Place where the lord's idol is placed in a cradle and

worshipped

Vada : Food item made of cereals and spices

Vahana : The lord's vehicle

Vaikuntam : Celestial abode of Sri Maha Vishnu

Varaha kshetra : Place belonging to Varaha

Varahaswami : Incarnation of Sri Maha Vishnu as a boar with a human

body

Vasanthotsavam : A festival held in spring

Vedic mantras : Sacred hymns

Vishvaksena : Chief commander of the lord's army
Vaduku : It is known as the land of vadugars

Venkatachalam : The present Tirumala was called Venkatacalam in

Puranas Venkaterswara and his abode.

Yaga/yagna : Vedic ritual in which various items are offered to god
Yajnopavita : Sacred thread worn by males of certain Hindu castes

Appendix

Appendix-I

Latest Arjitha Sevas details in Srivari Temple, Tirumala (27-06-2012)

SNO	Name of the seva/	NO. of	Seva	Days	Amount for
1.4	utsavams	persons	Time		each Ticket
1	Suprabatham	1	2.00 A.M	Everyday	RS 120.00
2	Thomalseva	1	3.00 A.M	Except	RS 220.00
				Fri, Sat	
3	Archana	1	4.00 A.M	Sun, Mon	RS 220.00
4	Kalyanotsavam	2	10.00	Everyday	RS 1000.00
			A.M		
5	Arjitha brahmotsavam	5	1.00 P.M	Everyday	RS 1000.00
6	Dolotsavam/unjal seva	5	11.00	Everyday	RS 1000.00
			A.M		
7	Sahasara deepalankarana	5	5.00 P.M	Everyday	RS 1000.00
	seva				
8	Vasanthosavam	10	2.00 P.M	Everyday	RS 3000.00
9	Ekantha Seva	1	10.30	Everyday	RS 120.00
			P.M		
1		14.0	1490		
1	Viseha pooja	5	6.00 A.M	Monday	RS 3000.00
2	Astadala pada	2	5.00 A.M	Tuesday	RS 2500.00
	padmaradhana				
3	Shasra Kalasabishekam	6	5.00 A.M	Wednesday	RS 5000.00
4	Thirupavvada Seva	6	5.00 A.M	Thursday	RS 5000.00
5	Vastralankara Seva	2	3.00 A.M	Friday	RS 12,500.00
6	Poorabhishekam	1	3.00 A.M	Friday	RS 750.00
7	Civet Vessel(Punugu	1	4.00 A.M	Friday	RS 300.00
	Ginne)				
8	Musk Vessel(Kasturi	1	4.00 A.M	Friday	RS 150.00
	Ginne)			-	
III montos	PERIODICAL SEVAS	16,376			5.74
1	Float Festival	5	7.00 P.M	Once in a	RS 2500.00
				year-5days	
2	Vasanthotsavam	10	2.00 P.M	April	RS 3000.00
3	Padmavathi Srinivasulu	5	4.30 P.M	May	RS 5000.00
	Parinayam				
4	Abhidheyaka	5	8.00 A.M	June	RS 2000.00
	Abhishekam				
5	Pushpa Pallaki	5	7.30 P.M	July	RS 1000.00
6	Pavitrotsavam	2	9.00 A.M	August	RS 5000.00
7	Pushpa Yagam	5	9.00 A.M	November	RS 3500.00
8	Koil alwar	10	11.00	Yearly 4	RS 3000.00
	Tirumanjanam	1	A.M	times	

Appendix-II

Details of Accommodation at Tirumala are as follows

S. No.	Tariff	Block Name	No. of Rooms	Allotted for Official	Allotted	Total Rooms
1	Free	1 NC	11	11	0	
2	Free	2 NC	188	39	149	
3	Free	3 NC	286	68	218	
4	Free	SGS	66	19	47	
Total 414	Free Roo	ms Available	551	Free Rooms	Allotted fo	r Pilgrims
5	50	SNC	365	80	285	
6	50	SMC	251	102	149	
7	50	ANC	468	40	428	
8	50	GNC	724	36	688	
9	50	HVC	448	9	439	
10	50	TBC	38	2	36	
11	50	ATC	62	24	38	
	Fotal Rs : ms 2063	50/- Rooms Availa	ble 2356	Rs. 50/- Roo	ms Allotted	l for
12	100	ATC	136	80	56	
13	100	TBC	80	12	68	
14	100	MBC	64	26	58	
15	100	VVC	08	02	06	
16	100	RBGH 1	150	07	143	
17	100	RBGH 2	150	02	148	
18	100	RBGH 3	156		156	
19	100	SNGH	52		52	
20	100	HVDC	56	03	53	
21	100	VSGS	318		318	
22	100	SGGH	677	02	675	
23	100	VSGH 2	188	01	187	
24	100	INC	342	01	341	
Total		Rooms Available		7 Rs. 50/-	Rooms Alle	otted for
25	150	SVGH	15	01	14	
26	150	NGGH1	30		30	
27	150	NGGH 2	30		30	
28	150	NGGH 3	30		30	
29	150	VIKAS	43		43	
30	150	HVDC	08		08	
31	150	PNEB	04		04	
Tot	al Rs 150 ims 159	/- Rooms Availab		Rs. 150/- Roo	ms Allotted	for
32	200	TBC	03	01	2	
33	200	MBC	02		02	
34	200	SVGH	03		03	

35	200	NGGH 1	06		06	
36	200	NGGH 2	06	**	06	
37	200	NGGH 3	06	01	05	
38	200	VVC	01		01	
39	200	Rajyalakshmi	03		03	
	tal Rs 200 ims 28)/- Rooms Available	30	Rs. 200/- F	Rooms Allot	ted for
40	250	SVGH	14		14	
41	250	Vishnu Padam	28		28	
42	250	Gumble	04		04	
	Total Rs 200/- Rooms Avails		lable 46	Rooms Allotted for Pilgrims		36
43	400	SPT	06		06	
Total Rs 400/- Rooms Available 06				Rooms Allo Pilgrims	Rooms Allotted for	
44	500	Vishnu Padam	12		12	
45	500	TBC	20	08	12	
46	500	VIKAS	02		02	
47	500	Bela Kuteeram	06		06	
48	500	Jaganath Bhavan	04		04	
49	500	Krishna Sadan	05		05	
50	500	Lakshim	03		03	
51	500	Santhi Sadhan	07		07	
52	500	Srinivasa	01		01	
53	500	TSRGH	01		01	
T	otal Rs 50	0/- Rooms Available	e 61	Rs. 500/- R Allotted for	53	
54	750	NGC	16		16	- 124
55	750	HRG	02		02	
56	750	TBC	02		02	
57	750	ATGH	37	1	37	
58	750	AMPFO	01	1	01	
59	750	Vishnu Nilayam	05	 	05	
60	750	Balaji Kuteer	06		06	
7/3		750/- Rooms Availa		Rs. 750/- Rooms Allotted for Pilgrims		69
61	1000	Teja	04		04	
62	1000	Vishnu Padam	10		10	+
63	1000	NGC	03		03	
64	1000	VVGH	12	01	11	
65	1000	Sneha	01		01	
66	1000	Vidya	04		04	
67	1000	SPGH	10		10	
68	1000	Godavari	03		03	
69	1000	Ampro	02	=	02	
70	1000	Gayatri Sadan	01		01	
71			04	1		
/ 1	1000	Gokulam	04		04	

73	1000	Sakthi Nilayam	04	1	04	T
74	1000	Karam Nivas	02		02	
75	1000	SMGH	42		42	
76	1000	NRSDN	05		05	
77	1000	Modi	04		04	
78	1000	SPDGH	10		10	
		s 1000/- Rooms Ava		Rs 1000/- Rooms		124
17				Allotted for		1.7
79	1500	Gayatri Sadan	03		03	
80	1500	Hari Sadan	07		07	
81	1500	Karam Nivas	03		03	
82	1500	Rajyalakshim	04		04	
83	1500	Venkata Vijayam	06		06	
84	1500	Sriniketan	02		0	
85	1500	Snehalatha	09		09	
86	1500	Sakthi Nilayam	02		02	
87	1500	Kala	04		04	
88	1500	Annamayya	22		22	
		Bhavan				
89	1500	Svitri Nilayam	04		04	
90	1500	NRSDN	02		02	
91	1500	SPDGH	06		06	
92	1500	SHVAM	02		02	
Rs. 1	500/- Roc	oms available	77	Rs. 1500/- R	ooms	77
1.012			allotted for p		ilgrims	
93	2000	Vidya	01		01	
94	2000	Vishnu Nilyam	01		01	
95	2000	Rajyalakshim	01		01	
96	2000	Snehalatha	01		01	
97	2000	Balaji Guest	10	**	10	
00	2000	House	02		02	
98	2000	Kala			02	
99	2000	Indra	04			
100	2000	Srivatsav	04	 	04	
101	2000	Manjunta	05		05	
100	2000	Nilyam	02	 	02	
102	2000	Sita				
103	2000	Satyanarayana Guest House	01		01	
104	2000	Skill sadan	04		04	
105	2000	SPDGH	02		02	
106	2000	SHVAM	04		04	
	Rs. 200	0/- Rooms available	42	Rs. 2000/-	pilgrims	42
Allot	ted for		<u>-41, 648</u>			4. 44
107	2500	Gayatri Sadan	02		02	
108	2500	Karam Nivas	01		01	
109	2500	Lalitha Sarnyam	10		10	
110	2500	OMSNS	02		02	
111	2500	SPGH	02		02	1

112	2500	Venkata Vijayam	03	T	03	
113	2500	Snehalatha	01		01	
114	2500	Magunta Nilyam	01		01	
115	2500	Manimanjana Guest House	07		07	
116	2500	Satyanarayana Guest House	04	-	04	
117	2500	Srivari Kutiram	01		01	
118	2500	Srivatsav	02		02	
119	2500	Sita	02		02	
120	2500	TSRGH	02		02	
Rs. 2	500 Roon	ns available	40	Rs. 2,500 Ro allotted for p		40
121	3000	Ramaraju Nilyam	11		11	
122	3000	Skill Sadan	02		02	
123	3000	Satyanarayana Guest House	01		01	
124	3000	TSRGH	02		02	
125	3500	Manimanjari Guest House	02		02	
126	3500	LVNLM Guest House	05		05	
127	3500	LMVAS Guest House	04		04	
Rs. 3000, 3,500 Rooms available			27	Rs. 3000, 3,500 Rooms allotted for pilgrims		27
128	4000	Skill Sadan	01		01	
129	4000	TSRGH	01		01	
Rs, 4000 Rooms available		02	Rs. 4000 Rooms allotted for pilgrims		02	
130	4500	TSRGH	01		01	
131	4500	RADHE	01		01	
132	4500	LMVAS Guest House	01		01	
Rs. 4,500 Rooms Available		03	Rs. 4,500 Rooms allotted for pilgrims		03	
Total	Rooms a	vailable in Tirumala	5,982	Total Rooms for pilgrims	s allotted	5404

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the marketing part

- In a sculpture at Warangal fort, a man wears a nicker and shirt with buttons.
- 23. Nv. Cr.5, p.240.
- 24. Kd. Rm. v.42.
- 25. Nv. Cr..1, p.240.

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PILGRIMAGE TOURISM IN TIRUMALA

V.Thimmappa

Tirupati is a well growing town in Chittoor district, Andhra Pradesh. Devotees desiring to worship Lord Balaji have first to reach Tirupati town 10 km away from Renigunta, an important Railway Junction. It is 140 kilometeres away from Chennai. Many trains are available from Tirupati to other parts of the country.

On arrival at Tirupati, pilgrims would have arrived at the foot of seven Hills of the lord of Seven Hills. Tirumala is about 24 km away from Tirupati. A beautiful Ghat road is connecting the two towns. This journey may easily be done in any of the innumerable APSRTC buses.

Prior to the opening of a Ghat road between Tirupati and Tirumala in 1944 pilgrims could reach only by climbing the hill by foot by taking the old Sapana margam. After the opening of 24 kms long Ghat road pilgrims can reach Tirumala by road quickly and safely. The Devasthanam which started with two buses to transport pilgrims in the year 1944 has now an impressive fleet of buses, this is now being run by Andhra Pradesh Road Transport Corporation (APSRTC). In 1975 the second ghat road was laid by the TTD. The entire route from Tirupati to Tirumala is illuminated by electricity lights.

The pilgrims who are desirous to walk up to Tirumala can do so by taking the traditional Sapana margam to the hills. The distance to be covered by foot is about

11 kms. on the way to Tirumala, the pilgrims will have to cross several hills. The ascent of the first hill is rather arduous in view of its steep gradient. The first structure on the top of the first hill which the pilgrim enters is the Galigopuram. This Galigopuram was constructed by Matti Kumara Anantha Raja of the Matti family of chiefs belonging to Royachoti of Kadapa district. Two inscriptions on the eastern and western walls of the patala mandapam in Alipiri at the foot of the hill in Tirupati (the first in Telugu and the second in Tamil) mention in detail the charities of this royal feudatory. ¹

Tonsure

No mention of Tirupati would be complete without mentioning tonsuring as a symbol of devotion to god. A good number of devotees who visit this shrine have their head tonsured irrespective of age and gender one can easily identify a family if they have been on a pilgrimage to Tirupati by their clean shaven heads. In fact the volume of human hair is so enormous that it is actually sorted out and exported, making India the largest explorer of hair in the world. Tonsure is performed at a place known as Kalyanakatta near the main temple.²

Padi Kavali Mahadwaram

Padi Kavali Mahadwaram or outer Gopuram is the main entrance to the Lords temple. Its architecture is that of the later Chola period. The inscription on the *gopuram* belongs to 13th century A.D. There are a number of figures of Vaishnava gods like Hanuman, Kavale Narasimha, and Lakshmi Narasimha on the *gopuram.*³

Sampangi Pradakshinam

The path for circumnavigating the temple is called pradakshinam. The main temple has three prakarams between the outermost and middle prakarams is the second path way for circumambulation known as sampangi pradakshinam. Currently this pathway is closed to pilgrims. Now these are being used as store rooms. The sampangi pradakshinam contains several interesting mandapams like the Pratima Mandapam, Ranga Mandapam, Tirumala Raya Mandapam, Saluva Narasimha Raya Mandapam. Aina Mahal and dhavajasthambha Mandapam.

Ranga Mandapam

Ranga Mandapam also called Ranga Nayakuta Mandapam, is located in the Southeastern corner of the Sampangi Pradhaksinam. The shrine within it is believed to be the place where the utsava murti of Lord Raghunatha of Srirangam was kept during the 14th century, when Srirangam was occupied by Muslim rulers. It is said to have been constructed between 1320 and A.D. 1360 by the Sri Ranganatha Yadava Raya. The construction was on Vijayanagara Style of Architecture.4

Tirumala Raya Mandapam

Adjoining the Ranga Mandapam on the western side, and facing the Dhwajasthambha Mandapam is a spacious complex of pavilion known as the Tirumala Raya mandapam or Anna Unjal Mandapam. It consists of two different levels, the front at the lower level and the rear at a higher. The southern or inner

portion of this Mandapam was constructed by Saluva Narasimha in A.D. 1473 to celebrate festivals for Sri Venkateswara called Anna Unial Tirunall. This structure was extended to its present size by Araviti Bukkaraya Ramaraya, Sriranga Raya and Tirumala Rava in 16th century. It is in this mandapam, that the Utsava murthi Malayappan holds his Annual darbar or Asthanam during the hoisting of Garudadwaia on Dhwaiastambham to mark the commencement ٥f Brahmotsawam. Incidentally, the pasadam distributed on this occasion is still called Tirumala Rayan Pongal.5

The Aina Mahai

The Aina Mahal is on the northern side of the *Tirumala Raya Mandapam*. It consists of two parts - an open *mandapam* in the front consisting of six rows comprising six pillars each, and a shrine behind it consisting of an *Antarala* and *Garbhagriha*. It has large mirrors which reflect images an infinite series. There is an Unjal in those middle of the room in which the Lord is seated and the festival conducted. This is about the only *mandapam* in the Tirumala temple where the name is not found in any of the inscriptions.

Vimana Pradhakshinam

As soon as one who crosses this inner gopuram we step into the Vimana pradashinam to the left as we enter the temple lies Varadaraja Swamy shrine. Tradition is that it was built for housing the idol of Varadaraja Swamy of Kanchipuram during the troubled Muslim invasion period. Now this Veranda is also divided into number of rooms. Particularly interesting is a room in the northern wing called the sangeetha Bandagaram where hundreds of copper plates in which were inscribed songs of famous music composer Annamacharya were kept.

Ananda Nilaya Vimanam

The holy tower over the garbhagriha in Tirumala is known Ananda Nilava Vimanam therefore stands for the abode of bliss. Tirumala temple is truly an abode of bliss. The Varahapurana says that when the Lord manifested himself near Swami Pushkarini, it was in a divava vimanam which arrived from Vaikuntam will be invisible to mortal eyes in Kaliyuga and that man will construct separate vimana for god. The Bhavisvotara Purana says that the first vimana constructed by the man was Tondaman, the Chola king. this Vimanam has been gilded many times.6 The first time was during the reign of the Vijavanagara king Vira Narasimha Deva Raya. The next gilding of the vimana was done during the reign of Saluva Mangideva in the year A.D. 1350 the next devotee who renovated the vimana is Amstva Shekara Mallanna, a minister under Devarava II. This was done perhaps between 1417 and A.D. 1444. Sri Krishnadevaraya of Vijayanagara, a renowned ruler of Vijayanagara gave gold coins for gilding Ananda Nilava vimana during A.D.1518. In A.D. 1630 again this vimana was gilded by Koti kanvadanam tatacharya of Kanchi. The TTD rebuilt this vimana in 1958. The dazzling beauty of this Anandanilaya vimana is something to be seen and enjoyed. The vimana Venkateswara which is seen on the first tier of Ananda Nilava Vimana Venkateswara is an exact replica of the Lord's image in the sanctum sanctorum.

Sri Ramanuja Shrine

Ramanuja was a great Vaishnavite Acharya. At this venue theertha and satarie are offered to the pilgrims. There is, however no independent pooja for the Acharya. A portion of prasadas that are offered to Lord Venkatachalapathi first is later taken

to this and offered to Sri Ramanuia also. It is interesting to note that another Acharva and none of the alvars find a place in this temple. Sri Venkatachala Ithihasmalla says that the image of Ramanuia was setup by Anantharava, on hearing about the death of Ramanuja after permission from Lord Srinivasa to set up Ramanula's image in the temple. The Lord's sanction was obtained and only then the image of Acharva installed in the temple. Apparently this was done in 12th century. It was the same Anantalvan who gets Lord's permission for recitation of Ramanuja's 108 Andadhi during the Advayanotsava in Tirumala.7

Garbhagriha

Behind the Sayana mandapam is the garbhagriha or the sanctum sanctorum. The stone step which separates the garbhagriha for the Sayana mandapam is the famous Kulashekara padi-named after Kulashekhara alvar who in his out poring expressed the desire that he wants to be born as an object on the hills. So, that he would have eternal Tirumala Sambandam. Such was his great attachment to Tirumala.

In this garbhagriha Lord of Seven Hills "venkateswara" the Moola Vigraham is believed to be a Swayamvyakta murthi i.e. it is a Vigraha which manifested by itself and was not sculpted by human hands.

The lord's image is in a standing posture. The Lord is standing on a high lotus pedestal. The height of the Lord has never been recorded but cannot be less than 9 feet from the tip of the makutam i.e. crown to the bottom of the lotus pedestal. Every Friday when Abhisekham is done a clear picture of image of the Lord emerges as all the gold kavacham and jewellery and clothes

ornamenting the deity are removed. Lord's beauty reflecting a sense of complete love and serenity that immediately captivates all the living beings with its benevolence. The eves neither look upwards nor down words but straight into the devotee's eyes as prescribed in the sukraneethi. The face is being with joy and ever smiles. A visit to this great pilgrim centre is a rare spiritual experience. It is a divinity which pervades the area not only in the temple precincts, but in the entire town which has an irresistible magnetic attraction to the millions who come from far and near unmindful of the difficulties involved in the journey to have a Darshan of the Lord. many be, for a few seconds. Everyone who had darshan of Lord will have no doubt about the god's existence.

The number of hours spent on VIP darshan ranges from a maximum of 3 hours to a minimum of 15 minutes everyday.

Festivals

Tirumala is the scared abode of Lord Maha Vishnu on earth and is hence called 'bholoka Vaikunta" of all the great shrines existing on the planet. Whilst most Vaishnava festivals such as Vaikunta Ekadasi, Srirama navami and others, are held with much group and glory as like other temples. The Brahmotsavam festivals of Tirupati is the most important and greatest festival in Tirumala. It is said Brahma the creator himself conducts the ceremony in honour of Venkateswara. Brahmotsavam is usually performed during September month. The Brahmotsavam starts with dwaiaharohanam, were they offers to the Lord are sent through the dwajastambha the image of the deity is carried out in procession on various vahanas or vehicles viz., Adisesha, garuda, Gaja, Aswa, Mutyapupandiri,

Hanumantha, etc.

The Lord travels on a dozen celestial carriers during the Brahmotsavams, but the most revered by the devotees and the ride on which the Lord derives pleasure from is most certainly the "Garuda Vahanam" as the Garuda is considered the king of birds. At Tirumala about two lakh devotees converge for the grand celestial spectacle "Garuda Seva" observed on the fifth evenina of nine dav Annual Brahmotsavams. When all the eves of lakhs of peoples search for the Garuda Vahana Seva, the Lord of Lords emerges from the Vahana mandapam as an emperor, the true ruler of the planet and a savior, who wipes tears off the cheeks of his believers. It is believed that it rains every year during the day of Garudavahanam. The Brahmotsavam ends with draiaharohanam.

Other Religious Attractions in Trumala

Swami Pushkarini

The following famous sloka in "Venkatesha Mangalasasanam" bears ample testimony to the glory and the greatness of Swami *Puskarini theertham*:

'Sri Vaikunta Virkthya Swami Pushkarini that a Ramayya Rama manaya Venkateshaya mangalam". This couplet says that glory be to Lord Venkateswara who got fed up with Vaikunta and along Lakshmi is pending his time happily on the banks of swami puskarini theertha. So, god is believed to have preferred to stay on the banks of Swami Puskarini theertha as against even vaikunta. It believed that this theertha is the "swamy" i.e. leader to all punia theerthas in the world. It is known as swamy puskarini.8 The Bhavishoyothara Purana says Swami Puskarini snanam Venkateswara

darasanam maha prasada Sweekaram thrayam thirloka durlabham. Many of the pilgrims have dip in the tank adjacent to the temple at Tirumala, before having a darshan of Lord Venkteswara.

Sila Thoranam

The Sila Thoranam situated on the Tirumala hills, this natural rock formation is one of the nature's wonders and only one of its kind in Asia. It is naturally formed arch of rock. The silathoranam arch is believed to be 1500 million years old and formed by weathering and wind erosion. The length of the Arch is 25 feet with a height of 10 feet.

Akasha Ganga

This is about 3 kilometers from the temple. The Skanda Purana has a story connected with this theertha. It is said that a devotee of Vishnu by name Ramanuja was observing Vanaprasta. He would eat only fruits which had fallen down from the trees on the ground. He would offer worship to god regularly by collecting the freshly fallen flowers on the ground from the trees.⁹

He stayed on the banks of Akasha Ganga for a long time and did severe penance. Placed with Japa Lord Srinivas appeared before him. Ramanuja was very happy with the *dharshan* of Venkateswara which was a difficult task even from Brahma and Rudra as also the rishes. He therefore, decided to ask for no other boon. He only wanted god to bless him with sufficient intelligence as to think of god throughout his life. God conceded the wish and also assured him that whoever has their both on the parvaday in this Akasa Ganga Theertha would attain *Moksha*.¹⁰

The water of this *theertha* is so sweet that it is believed that even the devas regard the water as *amrutham*.

Papavinasana Theertha

This is beautiful waterfall situated about the 5 kms from the temple. There are a number of buses plying between the temple and waterfalls. A visit to this place is a very pleasant experience. The atmosphere at the *theertham* is beautiful, quiet and calm.¹¹

Accommodation

The accommodation available at Tirumala both private and the Tirumala Tirupati Devastanam has many furnished cottages for providing accommodation to visitors and pilgrims to Tirumala on payment basis. The TTD and Matams put together can accommodate 65,000 pilgrims on any given day with full capacity. Free accommodation can also be obtained by pilgrims by contacting the Devasthanam authorities both at Tirupati and Tirumala

Conclusion

Tirumala hill is the abode of Lord Venkateswara. This is the most famous pilgrim centre of India, attracting lakhs of devotees from all corners of the world. Besides, it is also richest in terms of income when compare to other temples in India. It is widely believed that a visit to this temple in one's life time will ensure salvation or liberation for people in this Kaliyuga. The pilgrims came here with a lot of devotion travelling a long distance. So the Tirumala Tirupati Devastanam authorities doing their best to providing basic minimum facilities and particularly darshan of the Lord to the devotees.

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A NOTE ON BAUDHASREE ARCHAEOLOGICAL MUSEUM GUNTUR ANDHRA PRADESH

Dr. V. Varija

The district of Guntur (Lat. 15 Degree 18' and 16 Degree 50' No. And Long. 79 Degree and 80 Degree 55' E) occupies a prominent position in the history, culture and civilization of Andhra Pradesh. Endowed with abundant natural resources lie dense forests, the high mountain ranges of Nallamalas and ever flowing rivers like Krishna and its tributaries, Gundlakamma, Chandravanka and Nagelaru. The district helped man to inhabit since earliest times and through different periods.

The recorded history of the region begins with regional period of Asoka the Mauryan king (3rd Century B.C.) whose fragmentary stone inscription was found at Amaravathi, a famous Buddhist centre in the district. After the Mauryan rule, the region passed into the hands of the Satavahanas who ruled dakshinapatha from Dhanvakataka as their capital city. Later the region was ruled by the Ikshavakus with their capital and located at Vijayapuri - Nagarjunakonda a famous Buddhist centre. The other dynasties that ruled the area were the Pallavas, Anandagotrins, Vishnukundins, Eastern Chalukyas, Chalukya Cholas, Velanati Cholas, Kota and Konda Padamati Chiefs, Kakatiyas, Reddis of Kondaveedu, Gajapatis of Orissa, Vijayanagara,

Bahamanis, Qutubshahis, and finally the British.

The earliest structural remains of the Buddhist faith which include Stupas, Chaityas, and Viharas are located at Amaravathi, Battiprolu, Kesanapalli, Goli and Nagarjuna Konda, ranging in date between 3rd century B.C. to 3rd century A.D.

The earliest brick temples datable to 2nd – 3rd centuries A.D are located at Chezeria and Nagarjunakonda. It was the Eastern Chalukyas who started building stone temples in this area. The Jalapeswara temple at Ponjugula is the earliest structural stone temple and the other was rock-cut Brahmanical cave temple (5th Century A.D.) at Undavalli.

The temples of Eastern Chalukyas are located at Amaravathi, Chebrolu, Chandolu, followed by the Kakatiya temples at Macherla and Chebrolu. The temples of Reddis are seen at Kondaveedu, Bellamkonda, Peddacherukuru and Chandolu. Temples of Gajapaties are located at Kondaveedu. There are a few Vijayanagara temples built at Kondaveedu and Mangalagiri.

A good number of inscriptions both on stone and copper plate discovered in the district giving the information